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A
PARAPHRASE

WITH
Short and Useful NOTES

On the BOOKS of the
Old Testament.

PART I.

In Two Volumes.
Containing the Five Books of *Moses*.

With a Compleat INDEX of the
Principal MATTERS, WORDS, and
PHRASES in the said Books.

For the Use of Families.

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Lyn-Regis in *Norfolk*.

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T O
Her Royal Highness
T H E
Princess of *Wales*.

May it please Your Royal Highness

 O accept, with the Graciousness and Condescension, so natural to Your Royal Disposition, the sincere Labours of One, who, in the late cloudy and discouraging face of Publick Affairs, employed
A 2 himself

The Epistle Dedicatory.

himself in bringing the more useful Parts of the Holy Scriptures (which had not as yet been handled in this Way) into a methodical and clear Light, for universal Benefit and Instruction.

This I could not but esteem as the most effectual Means (becoming the Ministers of the *Gospel* to make use of) toward stopping the then threatening Inundation of Popish Ignorance and Superstition, promoting the true Interest of *Christianity*; and, at the same time, demonstrating our hearty Affection to the *Protestant Cause*; the only Visible hopes whereof were founded in the Succession of Your Illustrious Family to the Crown of these Realms. A *Cause* which always lay nearest the Heart of every *True Briton*, and every sincere Member of the *English Church*; the surest Basis whereof is a free Use and true Understanding of the *Word of GOD*.

A most

The Epistle Dedicatory.

A most happy and even unexpected Series of Providences has rescued us from the impending Storm; by bringing His Most Sacred *Majesty* to the Throne, by blasting the Projects of his Enemies Abroad, and the Unnatural Attempts of Rebellious Subjects at Home, and placing us under the secure Protection of a Wise and Steady *Prince*, whose Inclinations to do good to Mankind, are the only Ground of His desiring to have Power; and ought to render it the highest Pleasure, as 'tis the indispensable Duty of us all, to pay Him inviolable Honour and Obedience.

The glorious Prospect of a lasting Enjoyment of Liberty, Trade, Property and (the most desirable of all Blessings on this side Heaven) the Profession of Pure *Religion*, enlarges and brightens upon the Mind of every Thinking Man, from the numerous and splendid *Branches* wherewith GOD hath blessed the *Royal Family*. But still more, as those Invaluable Pledges

The Epistle Dedicatory.

of our growing Felicity are the Descendants of Your *Royal Highness*; and trained up with that truly Religious and Princely Care, which cannot fail to make them Inheritors of the noblest Virtues that adorn the highest Dignities.

That Greatness of Spirit which hath shown Your *Royal Highness* superior to the Temptations even of an *Imperial Diadem*, when sincere *Religion* was to have been the unequal Exchange, meets with a just Reward, while You shine at the Head of the greatest *Protestant Church* and Nation, its most eminent and illustrious Ornament.

Happy is the Royal Consort, whose Courage and Vivacity is match'd with so much Goodness, Discernment and Sweetness! And happy the Nation, feeling the Influences of those Virtues, which, thus meeting together, give to Power and Greatness their genuine Lustre, rendring them amiable to
Man-

The Epistle Dedicatory.

Mankind, and a most acceptable Resemblance of the infinite Sovereign of all Things !

Reflections of this kind, so delightful, yet so obvious and unavoidable to every Heart that reflects at all, ought to have their Effect upon every *British* Subject ; upon the *Loyal* and the *Discontented* ; since the *one* cannot but see, and most thankfully commemorate, their Deliverance ; and the *other* might easily be convinced, *they* want to be delivered from nothing but from *themselves*.

That the Good GOD would therefore vouchsafe compleatly to *stablish the thing he hath wrought in us* ; by making the Life of His Most *Sacred Majesty*, as the Days of Heaven, long and flourishing ; by surrounding his Throne, and the whole *Royal Issue*, with his chosen Favours and Providences ; by continuing Your *Royal Highness* a lasting Example to our Court and Kingdom,

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dom, of every Thing that is Lovely,
Great and Praiseworthy ; and, finally,
by uniting the Hearts of the whole
Nation, in all those *Christian* and *Pro-*
testant Sentiments, which will ever dis-
pose them to truly *British* Loyalty,
Love and Honour toward the best of
Princes, and the best of Governments,
is the most fervent and constant Prayer
of,

(May it please Your Royal Highness)

Your Highness's

Most Humble and

Obedient Servant,

THO. PYLE.

THE PREFACE.

THE Gospels and Epistolary Writings of the New Testament, and also such Moral Books of the Old, as consist chiefly in Rules of Religious Piety, being already (by several Hands) put into the Useful Light of a plain and continued Paraphrase; and that (as I hope) not without some of the good Effects designed by them, for the Understanding and Advancement of our Holy Religion; there yet remain the Historical and Prophe-tick Scriptures of the Old Testament, to be put into the like Method, for the Benefit of the Common Reader. However difficult the latter of these may be fully to explain, yet the former of them are both very capable, and exceeding useful, to be explained in this Manner. Amongst these, the Five Books of Moses do justly claim (as they stand in the Sacred Records) the first and principal Place.

For tho' these Writings are chiefly Historical, yet is the History, in great part, of that Religious Use and Importance, the Original Terms and Phrases running thro' it, very often, so different from the Modern Ways of Expression; and so many other Things, of direct Tendency toward True Piety and Religious Edification, are interspersed in them, that no Pains can be too great, which are spent in rendring them Connected, Easy and Familiar. Especially when it be consider'd, what a close Relation so many Parts (indeed the Whole) of these Books have to the History, Transactions and Doctrine of JESUS CHRIST in the New Testament; and how much and happily the right Understanding of them will enlighten and confirm us in our Christianity.

The

The PREFACE.

The Helps that have been, as yet, published in any Language, seem, to me, to be short of attaining the desired End, of clear and universal Information, as to the Sense and Stile, of these Holy Writings.

The Generality of Criticks are in the Latin Tongue; very numerous and tedious, and, very often, impertinent and obscure; so that considerable Labour, as well as Cost, is required, toward Collecting out of them what is of true Value and Instruction. M. Le Clerc's Pentateuch is the best, as well as largest, of this Kind; but were his Paraphrase separated from his long Annotations, and translated by itself, I think it to be too brief, and, in many Instances, too closely confined to the very Letter of the Text, to answer the Purpose I would willingly aim at. The Two Parts of that useful Work cannot well be separated, without considerable Loss.

In our English Language, the Commentary of the Learned and pious Mr. Ainsworth, is of great Use, as far as a literal (and mostly very exact) Translation, with the Sense of the Hebrew Doctors, and the Ancient Versions, can explain the Sacred Text; of all which he was a very considerable Master. But this is also a Commentary for the Learned, not a clear and connected Explication for the English Reader.

The Design of Bishop Kidder's Work was very good, his Introductory Discourses to, and Summaries of, each of these Books, instructive and learned; and indeed are the most useful Parts of his Performance. For the Body of his Work consists of Notes, chiefly Critical, and those too so thin and few, (tho' good in the main) that they give but a small part of that View an ordinary Reader would gladly have of such excellent and inspired Writings. The most compleat Performance in the Way of Commentary, is that of the incomparable Bishop Patrick. That indefatigable and Religious Prelate, with a steady Eye to the great Business of his Holy Function, thro' all his Studies, endeavoured to
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make them subservient to the right Understanding of the Sacred Oracles of Truth. And, by a good Skill in the Original Languages, a diligent Search into the Jewish Writings, and into the most useful Works of every Kind, that give best Light into these Matters, collected the most proper Materials for explaining the Scriptures of the Old Testament. As is clearly seen by what he has left us upon the Moral and Historical Books; and it cannot be sufficiently lamented, that so useful a Life as his, was not long enough to have transmitted to Posterity his further Labours upon the Prophetick Writings. However, the Work of this excellent Man, upon the following Books, being in the Way of Commentary, of great Length, and Variety of Learning, and consisting of several Volumes of considerable Price, are therefore not so much within the Compass of that Leisure, Patience and Abilities, which, for the common Benefit and Advancement of Religious Knowledge, were to be wished for in ordinary Readers.

Wherefore, to render the Studies of such Persons of more general Effect and Advantage, I have, from all these Helps endeavoured to reduce the Books of Moses, into the clear, short, and connected Method of a Paraphrase, with the utmost Care and Impartiality; giving that Sense to every more difficult Passage, which, to me, seems most agreeable to the Original Text, its Coherence and Design, and most consistent with the general Spirit and Purpose of these Divine Scriptures. That so every Reader may, in a short Compass, and at a small Charge, be furnished with what is most useful and valuable in the most Learned Writings hereupon. And whatever additional Notes or Observations I have proposed of my own, the more curious will, I hope entertain with the same Candor and cautious Regard to Truth, wherewith they are presented to their further Examination.

As far as in me lies, I have observed those Measures, thro' each part of this Work, that may best tend to render

The P R E F A C E.

der it useful and unexceptionable to all, with Respect both to the Matter and Stile.

In the First Chapter of Genesis, (where very little Light is to be borrowed, even from the best Commentators,) I have had all just Regard to those Modern Discoveries, and vast Improvements of Philosophical Knowledge that have given to the Mind of every thinking Man so Extensive, Great and Noble an Idea of the Creation, and of that infinite Wisdom, Power and Foresight by which all Things were produced; yet have I endeavoured so to express every Circumstance, as not (directly and explicitly) to clash with any one particular Hypothesis or Opinion.

I labour to adapt my Stile to the Nature of the Matters contained in the Text, every where aiming at Intelligibleness and Simplicity. And if, in the several Speeches, Divine Hymns, or Prophetick Benedictions, it be found to alter and raise it self, the Greatness of the Arguments there treated of, will, I hope, be judged to require it; while I strive to keep the just Mean between such a Flatness as might be unworthy of the Sublimity of such Originals, and such affected Flourishes as are to be seen in Josephus.

Upon the Whole, I have done my best toward rendring this part of the most valuable and important History in the World, familiar and entertaining to every Capacity; and for preserving the Minds of such as read it from the Trouble and Vexation of needless Controversies and Disputes. Toward which End, I have summed up the general Argument of each Book, as a proper Introduction to it, and placed the Contents of each Chapter at the Head of it, as fully and particularly as I thought to be requisite.

And if, thro' the Blessing of GOD, it should, in such a Degree, answer the good Ends it was sincerely designed for, as to encourage me to a Continuation of this Work, upon the following Books, I shall pursue it with the same Care and Impartiality wherewith it is begun.

The

The ARGUMENT of the Book of GENESIS.

§. 1. AS the *Hebrew* Titles of these Books are made of the first *Word* or *Two* they begin with, the *Greek* Interpreters (whom we herein more rightly follow) derive them from the Principal *Subjects* whereof they treat. Accordingly, while the *Hebrew* Name of this *First* Book is no more than *Beresbith* [or, *In the Beginning*,] we call it *Genesis*, by a *Greek* Word, very expressive of the *Creation of all Things*, and of the first Origin and History of *Mankind*, in particular.

§. 2. And well may this Book be the *first* and leading Part of those Sacred Records designed by Wise Providence for the Instruction of Mankind; as containing those prime and important Points, which all intelligent, honest, and inquisitive Men, in every Age, would first and most naturally be desirous of being informed into; and which are the solid Foundation of True and Rational Religion. Of this Kind are, The Cause and Origin of the vast Frame of Things surrounding us, The State and Condition of our Human Nature, with the Designs and Dispensations of the Creator towards us, The Relation he bears to us, and, The present and future Expectations we have from him. All which we have here represented, in a Manner most worthy of the Divine Nature, and most agreeable to the Temper and Constitution of our own; that is, in every Respect most becoming the Alwise Government of GOD over Rational Creatures.

§. 3. Man being at first Created in Innocence and Perfection of Nature, but soon Degenerating by wilful Disobedience, and GOD having graciously determined to recover us from the Effects of that Degeneracy, in Ways most suitable to the Honour, Wisdom and Goodness of the Divine Government, all proper and early Methods were used, pursuant to so Gracious a Purpose. 'Till *Written* Records, and a standing *Revealed* Law should be given, for a Rule of Mens Faith and Practice, and for a Supply to the Deficiencies of Reason and Nature thus perverted and decayed, GOD was pleased to make *Immediate Manifestations* of Himself and his Divine Will

The ARGUMENT of the

Will to the first Branches of Mankind : And that not in a *partial* Manner, without Regard to the Moral Qualifications and Demerits of Persons and Families ; but with equal Respect to *All* that were worthy, and in Proportion to their several Improvements, of such Favours and Privileges. The same GOD that gave his Instructions to *Adam*, and his Countenance to the Piety of *Abel*, gave his Divine Reproofs and Warnings to *Cain*. *Noah's* Correspondence with Heaven was designed as equally beneficial to each of his Successors. And in the Times of *Abraham* and *Moses*, many eminent Persons of distant Countries, as *Abimelech*, *Melchizedeck*, *Balaam* and *Joh*, are Instances of the Universal Care of God over Mankind, in giving them the Means of Knowledge and true Piety, by proper Communications of his Will to them.

§. 4. Agreeably hereunto, the Philosophers and Moralists of all Nations believed, That GOD conversed with Mankind, in the first Times of the World ; 'till, by a Course of Impiety and Immorality, the greater part of them render'd themselves unfit for, and so deprived themselves of, such happy Intercourses with Heaven. As *Catullus* has truly represented it,

*Sese mortali ostendere Cætu
Calicolæ, nondum Spretâ pietate, solebant.*

And it is exceeding hard to account for, how it could any Way enter into the Brain of *Homer*, or other Poets, to bring their *Gods* upon the Stage, and interlace their Poems with their frequent Apparitions, had they not had such a Thing handed down to them : So as that there must have been an Original *Truth*, from the Corruption whereof those *fabulous* Accounts were coined. In this, and many such Instances, it appears, that false Religions were at first nothing but Depravations of those First Truths contained in these Sacred Books. As many Learned Men have particularly shown.

§. 5. A *Saviour* promised to our repenting First Parents, was also promised and proposed to *all* their Posterity. The Hope and Expectation of that Redeemer discover'd themselves in the Conduct of all pious People that are the chief Subjects of this History. Nor were those Hopes and happy Views degenerated and lost, amongst the greater part of the Ancient World, thro' any other Occasion but that of their own wilful Neglect and Depra-

Book of GENESIS.

Depravity. And when, in Reward of the singular Piety and untainted Virtue of *Abraham*, GOD declared *him* to be the Head of that particular Nation, of whom *CHRIST* should spring; receiving him into Covenant, and preserving him in the most providential Manner, from the Danger and Inconveniencies of mixing himself with the rest of the Corrupted World; yet was that *Covenant* not exclusive of the rest of Mankind: All honest and well-disposed Men being at Liberty to come into its Blessings; and not the meanest of his hired Servants, or purchased Slaves debarred from *Circumcision*.

§. 6. In fine: All the early Dispensations of GOD, with Mankind, bespeak the most diffusive Goodness, Wisdom and Mercy.

As the Expulsion of *Adam* from Paradise, the Destruction of the Old World by the Deluge, of *Sodom* and *Gomorrhah* by Fire, and such like, were Demonstrations of his just Indignation against Sin and Vice; so were the many immediate Communications to, his gracious Intercourses with, and his special Providences attending, the Virtuous and Good Branches of Mankind, as clear and comfortable Instances of his Merciful Placability, his Encouragement of Obedience and Repentance, and his Gracious Intention of our Recovery and Salvation.

And GOD's particular Dealings with the *Abrahamick* Family were no less agreeable to the same Wise and Merciful Determinations. His suffering them, for a Tract of several Ages, to undergo so many Hardships and Difficulties, in an unsettled, and even slavish Condition, was no other than a Course of Wise and Heavenly Discipline; whereby he trained them up as his Covenanted People, to exemplary Obedience, Trust and Reliance upon Divine Providence and Government; and, at the same Time, made them instrumental in displaying his Power, Majesty and Truth to the Nations about them. 'Till such Time as, by a seasonable and signal Deliverance wrought for, and a final Settlement of them, in a Country, and under written and standing Laws of their own, he might make their Nation, as it were, the Store-house of his Word and True Religion; for all other People to repair to, to become Proselytes of the same True Worship, and enjoy the same Privileges, upon the same

The ARGUMENT, &c.

same Conditions: So to remain in the Practice of such *Moral Duties*, as would preserve them from the Corruptions of *Falsity*, *Wickedness* and *Superstition*; and of such *Ceremonial* ones, as might, in lively Manner, shadow out, prefigure, and keep them in constant Hope and Expectation of, Blessings more valuable, and another more perfect Dispensation of *Religion*, to be hereafter instituted by the promised *Saviour*, and universal *Redeemer* of the whole World. And it will give us a still clearer Idea of the Uniformity of the Divine Government over the World, to observe, it was the same *Lord* and *Saviour*, by whose Ministration *GOD* was pleased to direct and guide the several Ages of his Church. *JESUS CHRIST* his *Son* was the Great Minister and Representative of the Supreme *Father*, from the *Beginning*, as he is to be to the *End*. By *Him* *GOD* Created and Governs all Things. It was *He* that spake to the *Patriarchs*, that dwelt in the *Sheshinah*, or Cloud of *Glory*, was the Great *Angel* of the *Old Covenant*, and the *Redeemer* under the *New* one. In fine, the same *Son* of the infinite *Father*, was the Lord of all Ages that are past, and is to be the Judge of the whole World, when he hath consummated the several Dispensations of his Government over it.

By setting this *First Book* of *Sacred Records* in this short and clear Light, the Reader will the better observe the extended and impartial Mercies of *GOD* toward Mankind, from the very Beginning of his Dispensations with us: How the inspired Author designed these Records, not only for the *Jewish Nation*, but for *Us*, and all Mankind; and how directly *Moses* leads us to *Christ*.

§. 7. Wherefore *Religion*, as grounded upon the Consideration of our *Creation*, and the Methods of our *Redemption*, being the Chief Argument of *Moses* his Writing, we are not to wonder he is so very short in his Accounts of other *Historical* Matters, concerning the World, or the several different Nations of it; and that he has crowded so vast a Tract of the first Times into the Compass of so few Pages. It being the main Design of this most Valuable and Divine Book, to lead us, thro' the earliest Ages, to the first Platform of *Instituted Religion*, in the *Israelitish Nation*. The Nature and Progress whereof, will be the Subject of the following Books.

A
PARAPHRASE
ON THE
BOOK of GENESIS.

*The First Period of the World, from the Creation
to the Deluge, viz. 1656 Years.*

CHAP. I.

The CONTENTS.

Nothing was from Eternity by necessary Existence, but GOD. All Things Created in Time, by Divine Power. The Earth at first a Chaos. Brought into Order, Furnished, and made Habitable, within the Space of Six Days. Light, and the Succession of Day and Night, the Work of the First Day. The Firmament the Work of the Second Day. The Distinction of Sea and Land, and the Furniture of the Earth with Trees, Plants and Herbs, &c. the Work of the Third Day. The perfect Appearance of the Heavenly Bodies for the Distinctions of Year, Day, Night, and the several Seasons of the Year, the Work of the Fourth Day. Fish for the Waters, and Fowl both for Land and Water, the Work of the Fifth Day. The Sixth Day compleats the Earth, by the Creation of all Land Animals, and of Man, in the Image of GOD; who, under Him, was to govern and enjoy this Lower World.

IN the beginning
God created the
heaven and the earth.

THE World did not exist
from all Eternity, by
Necessity of Nature, nor did it,
Before
CHRIST,
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or

Year of the World
 1. or any part of it, come into Being by Chance or Fortune; but all Things whatever, whether Visible or Invisible, Material or Immaterial, were, in the Beginning, Created out of Nothing, by the Power of that infinitely Wise, Good, and All-sufficient Being, whom we call GOD.

2 And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

2. And being now, by Divine Direction, to give such a particular Account of the Creation of our *Earth*, and of those Parts that have a special Relation to it, as may be sufficient toward our Religious Acknowledgment of the Great Creator; I observe, in general, That its Materials were at first, at the Time whence this Account begins, in a confused and disorderly State; consisting of an irregular Mixture of Solids and Fluids thrown together: And were reduced into the beautiful Order wherein we now behold them, by the powerful Operation of the Divine Spirit, in the following Manner, within the Space of Six Days.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

* See Ver.

14, 15.

† See Cap.

II. I.

5 And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day.

3, 4, 5. Preparatory to which, 1st Day's Work.

the first Thing done, was such a Separation of the gross and heavier, from the lighter and more fine Parts of the Chaos, as might, in a good Measure *, prepare the *Earth* (as in like Manner the rest of the † *Planets*) for the Reception of *Light*, from the Sun and Stars, for the Use and Benefit of its Inhabitants, and by its Warmth to nourish the Plants and Animals it was to be stored withal. And

then, by means of regular and proper Motions, to cause a continual Succession of Light and Darkness upon the several Parts of the *Earth*. These Causes and Effects obeyed the Will of the Almighty Creator, who saw them most perfectly to answer the wise and good Ends he designed them for. This was the Work of the *First Day*, and hence is dated the Beginning of our *Day and Night*.

Ch ap. I.

Book of GENESIS.

3

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament : and it was so.

8 And God called the firmament Heaven : and the evening and the morning were the second day.

the *Earth*. And this is what we call the *Firmament*, or *Air*, or *Atmosphere*, or *Heaven*.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear : and it was so.

10 And God called the dry-land *Earth*, and the gathering together of the waters called he *Seas* : and God saw that it was good.

6, 7, 8. With- 2d Day's Work.

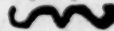
in the Space of one Natural Day more, this Separation was brought to such a Degree of Perfection, that the main Bulk of the heavier Fluids were sunk down toward a Center ; while a considerable Number of their lighter Parts remain'd suspended above, at some Distance from the *Earth*, in Clouds or Vapours, kept up there, and continually supplied by Exhalations from the Waters of the *Earth* ; so that there appeared between these Clouds above, and the great Collection of Waters below, a free, lightsome and open Space, stretched, as it were, over the whole Surface of

9 & 10. These 3d Day's Work.

lower Waters thus collected and spread over the Surface of the *Earth*, were, in the next place, to be gathered closer together, and thrown into their * proper Receptacles, to uncover and leave dry the rest of the *Earth*, and form the whole into a Terraqueous † Globe, fitted for the Maintenance of such Plants and Animals wherewith its several Parts of Land and Water were to be provided. Accordingly these

Before CHRIST;

4004.



* Ver. 9. Let the Waters be gathered together. *The Word* 11p. denotes a regular and orderly Disposition of these Waters, as if their Receptacles had been marked out by Line and Rule, as Mr. Derham well observes, *Astrotheol. Book 5. Chap. 4. pag. 128.*

† Ibid. For the Certainty, Conveniency, and Necessity of a Spherical Figure in the *Earth* and other Planetary Bodies. See the said Mr. Derham, page 105, 119, 130, &c.

Y. World, Waters were, by Divine Power, made to subside into the Caverns and Channels provided for them, making the Distinction we now see between *Sea* and *Land*, wisely proportioned, and exactly adapted to the good Ends they were designed for.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in it self, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in it self, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years.

* Ver. 3, 4.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

our *Earth*, and its Inhabitants, particularly those of making the Distinctions between the *Year* and the *Day*, the *Day* and *Night*; with that grateful Variety of Seasons,

11, 12, 13. For now those Parts of the Globe that were drained of their Waters, and exposed to the kind Influences of the encreasing Light, were in a Condition to nourish that great Variety of Grass, Herbs, Trees and Plants wherewith GOD had stored them, giving to each of these Vegetables its proper Seed for the Propagation of its Kind. And accordingly they now began to shoot and grow up for the Sustainence and Gratification of the Animals Providence intended them for; and for the Benefit whereof they were most wisely contrived. And these two Things took up the Work of the *Third Day*.

14, 15. The 4th Day's Work.

Sun and *Stars* which, at the first Separation of the Earth's Materials, began (but imperfectly) to shed their Light and Influences on it *, were, by the End of the *Fourth Day*, (the Air, or Atmosphere, being compleat and clear) come to their full Lustre, and appeared those perfectly luminous and splendid Globes we now see them to be; and came, in all Respects, to serve the wise Purposes the Creator intended them for, with Relation to this

Chap. I. *Book of GENESIS.*

5

Seasons, Spring and Summer, Autumn and Winter, of which the Year consists: All which they most regularly produce by their Revolutions to, or from us, as their Motions are with Respect to the *Earth*, or those of the *Earth* with Respect to *them*. Thus successively and constantly to continue to the End of the World.

Before
CHRIST,
4004.

16 And God made two great lights; the greater Light to rule the day, and the lesser light to rule the night: *he made the stars also.*

his comfortable and full Light, by suitable Turns, to the Inhabitants of its several Parts, and to nourish its Plants and Animals; and the *Moon*, along * with the other Stars of greater Distance and less apparent Light, to supply, in some Measure, the *Sun's* Absence, and to allay the Darkness of the Night.

16. Among these glorious Luminaries, the wise Creator appointed *Two*, that, by their proportionate apparent Bigness, Distance and Situation, should be of *special Use* and Benefit to this our *Earth*, viz. the *Sun*, by his Presence, in the Day-time, to give

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

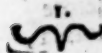
19 And the evening and the morning were the fourth day.

17, 18, 19. All these Bodies GOD placed † and ranged at such convenient Distances, with respect to their Bigness, and the Powers they have on other Bodies about them; and ordered the Revolutions between *them* and this our *Earth* with such perfect Wisdom and Proportion, as compleatly answer'd these and all other good Purposes his Providence foresaw, and graciously intended them for, and thus concluded the Work of the *Fourth Day*.

* Ver. 16. Note, He made the Stars also. *The Words*, He made, are not repeated in the Hebrew, and therefore these Words, and the Stars may refer either to the Verb Rule immediately foregoing, viz. the Moon to rule the Night, and the Stars; or, as I think much rather, to the first Verb, God made; viz. He made the Sun to rule the Day, and the Moon and Stars to rule the Night. *Exactly agreeable to Psalm cxxxvi. 9.*

† See Derham's Astrotheol. Books 3, 6, 7.

Y. World,



20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

others of an amphibious Nature, can subsist either by Land or Water.

22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

and the *Fowls*, tho' in less Numbers, yet sufficient to replenish the Places they were to live in. All and each of them in so perfect and exact a Measure as was suitable to their Natures, and might best answer the Uses and Necessities of Mankind.

20, 21. The 5th Day's Work. Waters being now

fitted to receive and nourish such Creatures as were by Divine Wisdom intended to inhabit them, were, upon the *Fifth Day*, stored with all the various Kinds of such Fish as dwell only in that Element; and of such *Fowl* as swim upon, and feed in the Water, or fly about in open Air. At the same time were produced those vast and bulky Creatures, such as the *Whale*, the *Crocodile* *, and others of the large and uncommon Size; together with every Species of Water-Animals, whether Fish or Fowl; some whereof live wholly in the Sea or Rivers, while o-

thers of an amphibious Nature, can subsist either by Land or Water. 22 & 23. To all these GOD was pleased to give a Power and Inclination to propagate their Kind, and in such Degrees to increase and multiply as might best serve the wise Purposes they were created for: Causing the Fishes to spawn in such Abundance, as is proportionable to the vast Compass of *Waters* inhabited by them;

* Ver. 21. Great Whales. The Word Tanim signifies any Creature of extraordinary Strength and Bulk, and is used sometimes of the Whale, sometimes of the Crocodile; as Bochart and Job Ludolphus have very clearly proved.

Chap. I. Book of GENESIS.

7

Before
CHRIST,
4004.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattel and creeping thing and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

fly, as *Flies, Bees, Wasps, &c.* These were, by the Almighty Power, all framed out of the *Earth*, as the Fish, Fowl, and all Water-Animals were out of the pre-existing Matter of the *Water*; brought out in their full and perfect Growth; endowed with the Faculty of propagating, preserving and continuing their several Species by Generation, in such Numbers and Methods as were most agreeable to the wise Purposes of their Existence.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man

24, 25. In 6th Day's Work. like manner the dry Land being now furnished with Grass, Herbs, Plants and all Provisions for the Maintenance of Land Animals, the Creation of *these* was the next part of the Divine Workmanship. On the *Sixth* Day therefore were produced all the several Kinds of Beasts, *wild* * and *tame* †; with all the innumerable Train of the Reptile † Species, whether such as creep upon their Bellies, as *Worms* and *Serpents*, or such as by the shortness of their Legs seem to creep, or such as both creep and

26, 27. Thus was our *Earth* compleatly finish'd in both its Parts of Sea and Land: All this fair and plentiful Provision being designed for the Use and Enjoyment of a Race of Creatures more Noble and Excellent. This was * *Mankind*; the first Pair whereof were accordingly created upon the Conclusion of this *Sixth* Day; consisting of a *Body*, made indeed out of *Earth* †, but by Almighty Power and Wisdom wrought into a

* חיה
† בהמה
‡ רמש

† Cap. iii

B 4

most

* Ver. 27. Created Man. Of which Name see Note on Chap. v. 2.

Y. world, man in his own image,
 in the image of God
 created he him: male
 and female created he
 them.

most lovely and exquisite Frame ;
 and of a Soul united to it of im-
 material, spiritual, and immortal
 Substance, endowed with the admi-
 rable Faculties of Understanding,
 Will, and Freedom of Choice, for
 the Government of all his Actions and Passions, and his
 continual Improvement in Purity, Wisdom and Happi-
 ness. Thus qualified to be the Lord of this new Earth,
 and in these Respects made the faint Image and Resem-
 blance of his Great Creator, to whose Glory he was to
 enjoy all the Furniture, and to have Dominion over the
 Creatures of this Lower World.

28 And God bles-
 sed them, and God
 said unto them, Be
 fruitful, and multiply,
 and replenish the
 earth, and subdue it,
 and have dominion o-
 ver the fish of the sea,
 and over the fowl of
 the air, and over eve-
 ry living thing that
 moveth upon the
 earth.

28. In them therefore, in com-
 mon with other Animals, the Al-
 mighty implanted the Inclination
 and Power of propagating by Ge-
 neration, in Order to replenish the
 World with a continual Succession
 of Men and Women, under whose
 Subjection he put all the seve-
 ral Species of Creatures; giving
 them the Privilege of Cultivating
 and Improving the Earth into a
 pleasant Habitation for themselves,
 by subduing the more wild and

* See cap.
 ix. 2, 3.

unruly Kinds of Animals, and (afterwards *) granting
 them the free Use of such of them as were proper for
 their Food and Nourishment.

29 ¶ And God said,
 Behold, I have given
 you every herb bear-
 ing seed, which is
 upon the face of all
 the earth, and every
 tree, in the which is
 the fruit of a tree
 yielding seed: to you
 it shall be for meat.

30 And to every
 beast of the earth, and
 to every fowl of the air, and to every thing that creepeth up-
 on the earth, wherein there is life, I have given every green
 herb for meat: and it was so.

29, 30. For in the primitive
 and pure Condition of Mankind,
 after his first Creation, and while
 the Earth continued in its Original
 State of Fertility, the Fruits of
 Herbs, Plants and Trees afforded
 Nourishment most pleasant and
 sufficient for Man, as well as
 for all other Creatures; and were
 accordingly, now at first, appoin-
 ted them for their Food.

31. And

31 And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

whose good Providence it is continually supported, governed and preserved.

31. And thus with the Creation of Man was this our World completely finished, at the End of the Sixth Day: And all its Parts appeared in the most perfect Manner to answer the excellent Purposes of the All-powerful and Wise GOD, by

Before CHRIST, 4004.



CHAP. II.

The CONTENTS.

The Sabbath instituted. The Design of it. Of Paradise. The Tree of Life. The Positive Command about abstaining from the Tree of Knowledge. The Wisdom and Design of that Command. Adam's giving Names to the Creatures. The Manner of Woman's Creation. The Institution of Marriage. The first Pair Naked, without any Sense of Shams on that Account, and why.

1 **T**HUS the heavens and the earth were finished, and all the host of them.

tion it has to the Heavenly Bodies above us. The same Order of Creation being likewise probably to be understood with Respect to the rest of the Planetary Bodies.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

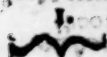
dition they still continue in.

1. **T**HUS I have given a general Account of the Creation of the World by the Almighty Power of GOD, especially that of the Earth we live on, with all its Furniture, and with the Rela-

2. The Creation I have been describing was perfected within the Compals of Six Days. In that Space of Time was every Species of Creatures, Animate and Inanimate, in Land or Water, brought into Being, and put into the Con-

3. And,

1. World,



3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

by him, and all his Posterity, as a Religious Commemoration of it, with Meditations, Prayers and Praises, becoming a reasonable Creature, so nearly related to, and so encompassed with the Blessings of his good Creator.

4 ¶ These are the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens;

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

upon the Ground at Night.

3. And, in order to preserve the Memory, and make the stronger and more Idutiful Impression of this great Work on the Mind of *Man*, for whose sake it was thus bountifully prepared, it pleased GOD to appoint every *Seventh* Day to be set apart and observed

4, 5, 6. This is a short and faithful Account* of the Original of the whole *Universe* in general, and of the first State of Things in this our *Earth* in particular. Nothing of it was from *Eternity*; not an Herb, Flower, Tree or Plant, of any Kind, came from Seeds taken from others, or grew up *spontaneously*, but were all immediately created by Omnipotent Power, and placed in the Earth for Growth and Propagation. Nor did they, at first, grow by the Influence of regular Showers of Rain, nor wanted the laborious Cultivation of the Earth by Mankind, as they do now in the ordinary Course of Nature and Providence; but were, as yet, nourished by Dews †, and Mists raised by the Sun in the Day-time, and falling

7. And

* Ver. 4. The Generations of the Heavens and the Earth. See Note on Chap. xxv. 19.

† Ver. 6. But there went up a Mist. Note, *These Words are indeed capable of a quite contrary Construction, by connecting them with*

Chap. II. Book of GENESIS.

11

7 And the LORD God formed Man of the dust of the ground; and breathed into his nostrils the breath of life; and man became a living soul,

and after the Image of the Great Creator. Of the other part of whose Species (*Woman*) I shall presently give a distinct Account, and observe how they were disposed of, and what befel them both, after their first Creation.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed,

Eden (i. e. of Delight).

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the

7 And such and no other was the Origin of *Mankind*, the Head and Principal of this lower World. A Creature framed by the same Almighty Power, consisting of a *Body*, formed out of the Earth, and of a spiritual and rational *Soul*, created by the immediate Power,

8. For the Reception of this innocent and happy Pair, GOD had prepared a particular Part of the Earth, lying to the Eastward of the Country we now inhabit, which, for its Beauty and Pleasantness, is called the Garden of

9. This Place, situated in the most kind and fruitful Climate, was stored with the greatest Variety of choicest Plants, Trees and Flowers, that could gratify all the Senses of Mankind. But amongst the rest, in the midst of it were placed

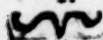
Before
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with the foregoing Verse, and supposing the Particle *¶* [not] to be continued here. For then the Sence of the whole is, Every Plant of the Field, &c. was produced by the immediate Power of GOD, not by the means of rain, &c. For the LORD God had not caused it to rain, nor was there a Man to till the Ground, and no Mist went up. But I take our Translation to be more natural: However the curious that would see the Authorities by which the other is supported, may find them in the laborious Work of Noldius, Heb. Partic. in verbo *¶*, and in the Annot. numb. 173, 1275.

† Ver. 8. A Garden Eastward. Viz. East of the Wilderness of Sinai, or of the Parts bordering on Palestine, where Moses now wrote his History.

Y. World,

I.



the midst of the garden, and the tree of knowledge of good and evil.

placed *Two Trees*, designed for particular Ends above others, viz. *The Tree of Life*, the Fruit whereof was by the Infinite Wisdom so

qualified, as to become an extraordinary Means of preserving Man's Constitution in a lasting Strength and Vigour, without Sickness or Decay; till GOD should please to advance him to a higher Station of Perfection and Happiness; (and, in all Probability, was intended to have been propagated and transplanted, for his Posterity, into other Parts of the Earth) in Case he had kept his Innocency, by a constant Obedience to the Divine Will. The other was, the *Tree of Knowledge of Good and Evil*, so called from GOD's making it a Test and Tryal of the Obedience of this his new Creature; and from the wretched Experience Man, by it, gained of the different Effects of a Virtuous and Disobedient Course of Action.

10 And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.

into one Channel as it passed thro' it.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold.

* Gen. x. 7.

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is Gihon, the same is it that compasseth the whole

10. To add to the Fertility and Pleasantness of this Seat of our first Parents, there ran through it a large River, composed of two Streams that came separate above, and again divided into two Branches below the Garden; but united

11 & 12. One of the lower Branches ran where the River *Pison* now runs, upon the Borders of that Part of *Arabia Felix*, inhabited formerly by *Havilah**, one of *Ham's* Posterity. A Country famed for Mines of the best Gold; for *Bdellium* (or Pearl†), and for the *Onyx*, or *Sardonix* Stone.

13. The second lower Branch had its Course where the River *Gihon* now runs, turning more Eastward, thro' the *Asian Ethiopia*, peopled

† Patrick, from Eochart, Strabo and Salmasius, in Plin.

Chap. II. Book of GENESIS.

13

whole land of Ethiopia.

peopled by the Descendants of Before
Cush, another of *Ham's* Family. CHRIST;
(Gen. x. 6.) 4004.

14 And the name of the third river is *Hiddekel*: that is it which goeth toward the east of *Assyria*. And the fourth river is *Euphrates*.

14 One of the upper Streams (before it ran into *Paradise*) took the same Turn with *Hiddekel**, that runs by the Country of *Assyria*, and on the East-side whereof stands the famous City of † *Nineveh*. And the other (the fourth in Number) ran where the *Euphrates* now does; a River so well known, that I need give no particular Description of it ‡.

15 And the LORD God took the man, and put him into the garden of *Eden*, to dress it and to keep it.

15. Into this delightful Place did GOD conduct *Man*, at his first Creation, to enjoy its Pleasures, and to dress and cultivate it by his Care, which he was very able to do with great Ease and little Labour.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

16, 17. And as *Man* was a rational Creature, endowed with Understanding and Freedom, and a Sense of the near Relation he bare to his bounteous Creator, it pleased the Divine Wisdom to lay upon him one particular positive Command, as a *Test* of his Regard, and a Homage to be paid to so gracious a Benefactor; such as might make him sensible, that tho' he had bestowed on him a Dominion over inferior Creatures,

yet he was not to look upon himself as their *absolute Lord*, but own his Dependence on his and their com-

* *Hiddekel*, afterward called *Tigris*.

† *Bochart*, ubi *supr*.

‡ Note, It being difficult to determine, whether or no the Deluge might break up the Fountains, and destroy the Course of all their Rivers, so that those after could not be the very same with those before it; I have therefore so expressed these four Verses, as to agree with either side of that Question.

Y. World, mon Creator. This Experiment therefore was not made in any of those *Moral Injunctions* that are now, thro' our Degeneracy; so needful to *us*, his corrupted, and multiplied Posterity; but to the Breach whereof *He*, in that State of Innocency and Solitude, could have no Temptation; such as Abstinence from *Injustice, Fraud, Murder, Incontinency, &c.* but in a *positive* Precept adapted to the *Place* and *Circumstances* he was then in, and such whereby he might have the most proper Occasion of exercising the just Government of his bodily Appetite, and the rational Freedom implanted in him. And this was *That he should wholly abstain from the Fruit of one Tree (the Tree of Knowledge, ver. 9.)* while all the rest, abundantly sufficient both for his Health and Pleasure, were freely indulged to him: With this severe Penalty annexed to the Breach of it, (to render him the more sensible both of his Obligation and his Interest,) *That, upon his Transgression, they and all their Posterity should become liable to Death, and incur all the Miseries and Inconveniencies of a depraved and mortal State.*

18 ¶ And the LORD God said, *It is not good that the man should be alone: I will make him an help meet for him.*

Wisdom to have our Species to consist of *Male* and *Female*, for mutual Delight, Comfort and Assistance, and, in common with other Creatures, to propagate by Generation.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And

18 But to come to the particular Account of the Creation of *Woman*, our first *Mother*; who (as I hinted, *cap. i. 27.*) was made on the same Day with *Man*, and was a part of the *Sixth Day's* Work, it having pleased the Divine

20. The *Man* therefore being first framed after such a Manner as fitted him for, and would render him naturally desirous of, such a *second* Part of his Species; *Adam* had no sooner taken his first Survey of the Creatures of the Earth, observing their several Kinds and Qualities, in order to distinguish them by different Names and Characters, considering how fitly

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

crease and multiply

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

made this into *Woman*, as he had done *Man* before out of *Earth*, presenting her to *Adam* for a Wife, for the special and dear Object of his Affections.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

ken out of Man †, partaking of his Name, as well as of his Nature.

fitly they were paired, Male and Female together, for Propagation, but he became sensible that he himself wanted the Society of a Fellow-Creature, answerable to the Dignity of his own Nature, in whom he might delight, and with whom he might be enabled to en- his own more excellent Species.

21 & 22. Now the Manner of God's creating the first *Woman*, was thus far different from that of his making the first *Man*, that her *Body* was not framed immediately out of *Earth*, as *Adam's* was, but taken out of *his* Body. The Almighty causing him to fall into so profound a Sleep, or Trance, as to be insensible of Pain, and then taking out one of his Ribs (*or part of his Side* *) and closing up, or perfectly supplying the Part again, he, by his infinite Power,

23 *Adam* being acquainted, by immediate Notice from GOD, with the Manner of what had passed, received her with the utmost Satisfaction, acknowledged and respected her as a *Second-Self*. And accordingly she is called *Woman*, from her being taken

* Ver. 21. One of his Ribs. The Word וָצֵלָה (*Tsalang*) signifies either a Rib, or the whole Side.

† *Iſſcha* (*Woman*), from *Iſſch* (*Man*).

Y. World, 24 Therefore shall
 1. a man leave his fa-
 ther, and his mother,
 and shall cleave unto
 his wife : and they
 shall be one flesh.

24. By this Manner of *Eve's*
 Creation, and GOD's giving her to
Adam for a Wife, the Almighty in-
 tended, in the most clear and signi-
 ficant Way, to represent to us the
 sacred Institution, the nearness and
 dearness of the *Marriage* State.

Which indeed is a closer Relation than even that of *Pa-
 rents* and *Children* : *Matrimony* being, as it were, the
Re-Union of *Man* and *Woman* ; who, as they were, at
 first, made the one out of the other, ought to preserve
 the Ties of this Relation inviolable, by the Exercise
 of the most constant, mutual Fidelity, and inseparable
 Affections*.

25 And they were
 both naked, the man
 and his wife, and
 were not ashamed.

25. Thus were the first *Pair* cre-
 ated and coupled together in per-
 fect Innocence and Simplicity.
 And tho' their Bodies were na-
 ked, yet this Nakedness caused no
 more Shame in them than it does in innocent Children,
 free of all evil Thoughts and hurtful Notions, there be-
 ing, as yet, none of those Circumstances to render it
 immodest in *them* to appear so, as it would now be in
 us, their corrupt and degenerate Offspring.

* See Matth. xix. 4, 5, 6. 1 Cor. vi. 16. Eph, v, 29,

C H A P. III.

The C O N T E N T S.

*The Temptation and Fall of our first Parents. The
 Devil the proper Tempter. The Serpent what, and
 of what Kind. The Conference between him and
 the Woman. The Consequence of this Transgression,
 Guilt, Degeneracy and Shame. GOD calls them
 to an Account. Their Excuse, and Confession. The
 Punishment denounced upon the Devil, the Serpent
 the Instrument, and on Man and Woman. Christ
 the Saviour of Mankind promised. The Earth cursed.*
The

Chap. III. Book of GENESIS.

17

The Name Eve what, and why given. They are de- barred from the Tree of Life, and expelled from Paradise.

Before CHRIST, 4004.

NOW the serpent was more subtle than any beast of the field which the LORD God had made: and he said to the woman, Yea, hath God said, ye shall not eat of every tree of the garden?

TO proceed now to an Account of what befel our first Parents, soon after their Creation, how they forfeited their Original Happiness, and lost their *Paradise*. Now this they were drawn into by the Stratagem of the *Devil*; that accursed and degenerate Spirit, called emphatically, the *Serpent* *, and, the *Old Serpent*, either from the Subtlety and Malice of his Nature, or else from his making use of a *Serpent*, as the Instrument whereby to convey his Temptation to the *Woman*, our first Mother; it being necessary for him to appear in some visible Shape or other to her, in order to converse with and deceive her. And there being one Species of *Serpents* called *Seraphs*, of a stately, bright and beautiful Form † of Body, and in its Faculties making nearer Approaches to Reason, than any other of the Brute Kind; this was the most fit Instrument the *Devil* made choice of to tempt the Woman to Transgression, finding her once alone in her Husband's Absence, and causing the Serpent to demand of her, *In what Sense she understood that Divine Prohibition, of not eating the Fruit of that most excellent and beautiful Tree, as well as of any of the rest? ‡*

* Rev. xxii. 9. xx. 2. Rev. xii. 7, 8, 9. John viii. 44. 2 Cor. xi. 3. *Wisd.* ii. 24.

† Ver. 1. Note, Mention is made of winged Serpents, called Seraphim, Numb. xxi. 6, 8. A Name common to the higher Rank of Angels, *Isai.* vi. 2, 6. and that it was by one of the more beautiful Kinds of these that the Temptation was conveyed, is concluded on by the most learned and judicious Writers.

‡ *Ib.* Yea, hath GOD said? The best Interpreters understand this to have been spoken Interrogatively, Hath GOD indeed said? or, Dost thou think GOD meant absolutely by saying? &c.

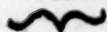
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Christ
ursed.
The

Y. World,

1.



2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

the Command were to be.

4 And the serpent said unto the woman, Ye shall not surely die.

ture as she was) that neither the Prohibition nor the Punishment threatned were to be understood *absolutely*, nor to be taken for a *perpetual* Obligation; that it was given only for a *first* and short Tryal of their Obedience; and that, having already freely complied with it, they were now excused from any further Observance of it.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

so was *this* to be in Respect to their *Minds*; the Quality of its Fruit being such as would enlarge and ennoble their Understandings†, and raise their Faculties, even

2, 3. The Woman reply'd, that they took it for an *absolute* Prohibition, that obliged them, upon Pain of Death, not to meddle with it at all, while all other Fruits of the Garden were freely indulged to them; tho' as to the *Reason* of such a severe Restraint from a Thing that seemed so innocent and delightful, she was wholly ignorant, and would gladly be informed of; or whether *really* so *absolute* as they took it

4. The Serpent then told her, He could assure her, from his own certain Knowledge, (alleging she could have no Reason to suspect he would deceive so excellent a Crea-

5. Adding moreover, that the very Nature and Design of that Fruit was inconsistent with a perpetual Restraint from it. For that, as the *other* remarkable Tree (*the Tree of Life*) was intended to create an undecaying Health and Vigour to their *Bodies*,

† Ver. 5. Knowing Good and Evil. *An Hebrew Phrase, signifying as much as to know every thing, or a very enlarged Knowledge, as in 2 Sam. xiv. 14, 20. And, on the contrary, to know or speak neither Good or Evil, is to know or speak nothing at all, Deut. i. 39. Gen. xxxi. 29.*

to an *Angelick* Degree of Knowledge and Discernment. And that therefore GOD could not be supposed to envy them that Happiness, by constantly debarring them from the very Thing that himself has made the Means towards it; nor be so unmerciful as to punish them for doing a Thing, himself knows so much to tend to their Advancement and Perfection.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

perswaded her Husband to do the same.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons.

Shame. For, whether it were by the infectious Influence of the forbidden *Fruit* itself, or by an immediate Judgment of GOD upon their Constitutions, they found themselves miserably alter'd for the worse; their superior Faculties degenerated, and the sensual Appetites and Passions gaining an undue Ascendant over them. In so much that, not any longer liking to bear the sight of each other's naked Bodies, which they now found would become the Seat of so much Irregularity, they covered them with the Branches and Leaves of Fig-trees. †

8. Soon

† Ver. 7. They sewed Fig-leaves and made themselves aprons. Or thus, They twisted the Branches of the Fig-tree about

Y. World,

I.

3

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

traction from Guilt
themselves from it,
den.

9 And the LORD
God called unto Adam,
and said unto him,
Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* naked; and I hid my self.

8. Soon after this had passed; in the Morning or * Evening, when cool Breezes were wont to refresh the Air, instead of that pleasant Murmur, they heard the Sound of the Majestick Presence of GOD, approaching toward them, with a Lustre less mild, and a Voice more terrible than it was formerly wont to do. So that, out of Di-

t and Fear, they both ran to hide
among the Thickets of the Gar-

9, 10. Then GOD, by a Voice directed from the *Shechinah*† (or *Divine Presence*, or *Angel of his Presence*, the Visible *Representative* of the Invisible GOD,) demanded of *Adam* the Cause of his confused Behaviour. Who answered, that his Nakedness and Depravity made him unable to bear the Divine Presence, and forced him to flee from it.

about them for Coverings. As the true Translation is. The Figtree-leaves in Eastern Countries are well known to be of such a Breadth, that a few of them will cover the Body of a Man.

* Heb. *In the Wind of the Day.*

† Ver. 9. The Lord God called to Adam. *Emphatically called Jehovah Elohim, κύριος ὁ θεός, God the Lord. By which, in the Language of Philo, and according to the Opinion of all the ancient Fathers, is to be understood GOD the Father, speaking by CHRIST, the λόγος, the Word, or Son of GOD; The Messenger and Representative of the Father, the Brightness of his Glory, and the express Image of his Person; who appeared in, and spake from, the Shechinah, or Cloud of Glory; the same Cloud of Light, with its Heavenly Host of Angels, from whence he communed with Adam, with Noah, with Abraham, and the Patriarchs, communicated his Will to, and conducted the Israelitish Nation. For of GOD the Father it is expressly said, No man hath seen him at any time, John i. 18. vi. 46. Nor heard his Voice, nor seen his Shape, John v. 37. See Note on Chap. xviii. 13.*

II. GOD

Chap. III. Book of GENESIS.

21

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat?

Command. And therefore demanded of him, whether he had not violated the one *positive* Precept of not eating the forbidden Fruit?

12 And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this that thou hast done? And the woman said, The serpent beguiled me, and I did eat,

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

concern at his Miscarriage, he pronounced a Curse even upon the *Serpent* *, the *Instrument* of the *Devil's* Temptation, which was, that from an erect and beautiful Creature, it should become a groveling and creeping

11. GOD then asked him, How Before a Creature made in Innocence and Perfection of Nature, should come to be sensible of Shame and Uneasiness? Telling him that such a Thing could not be but from a wilful Transgression of the Divine

12. The Man, not knowing well what to answer in Excuse for his Crime, confessed he had indeed done it, by the Persuasion of the *Woman* that GOD gave him for the chief Blessing and Comfort of his Life.

13. The Woman being then required to give an Account how *she* came to be guilty of so heinous a Crime, and foul Ingratitude, owned she did it by the Insinuation of the *Seraph* (or *Serpent*) i. e. of the *Devil*, by or thro' the *Serpent*.

14. Then GOD, after having convinced them of the greatness of their Transgression, proceeded to show them the certain Punishment and Effects that should, by Divine Justice, be inflicted upon all that were any way concerned in it. And *first*, to show, by a lasting Emblem and Similitude, the Value he set upon *Mankind*, and his just Indignation and Concern at his Miscarriage, he pronounced a Curse even upon the *Serpent* *, the *Instrument* of the *Devil's* Temptation, which was, that from an erect and beautiful Creature, it should become a groveling and creeping

Before CHRIST, 4004.

* See and compare Exod. xxi. 28.

Y. World, Animal, crawling upon its Belly, and gathering its Food by licking out of the Dust. But as to the Devil, the proper *Serpent* and *Tempter*, he had been condemned, with all his accursed Associates, to be degraded from his primitive Station, thrust down from the Heavenly Mansions, and now more and more degenerated into Baseness, and the love of Mischief.

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

15. And, to compleat the Sentence both against the Animal and Spiritual *Serpent*, and, at the same time, to display the Divine Mercy toward his fallen Creatures, to give them hopes of Recovery, and engage them to a new Obedience, GOD was pleased to declare, that as Animal *Serpents* should hereafter be the most hurtful and odious Creatures to Mankind, who would endeavour, on the other hand, to kill and destroy them; so, in like manner, should there be an irreconcilable Enmity between *Men* and *Devils*. And tho' this bitter Adversary would be perpetually endeavouring, by Wiles and Stratagems, to seduce the Posterity of Mankind, yet should he not be able to effect the final Ruin of any, without their own free Choice and Consent to his Temptations; and that there should hereafter arise from the Seed of this very *Woman* he had now deceived, a blessed Offspring (even *JESUS CHRIST the Messiah*, born of a *Virgin*, and so, in a special Sense the Seed of the *Woman*) that should for ever break his cursed Power, destroy his Kingdom, and be the compleat *Saviour* of all Men that would believe in, and obey him*.

* Ver. 15. Bruise his Head, — his Heel. Note, As the Head is the principal and vital Part of the Body, the Heel, on the contrary, the remotest from the Seat of Life; the first of these Phrases denotes the entire Destruction of the Devil's Power, by the promised Seed; [alluding to Mens Custom of striking at the Head of Serpents in order to kill them;] the latter signifies such Attempts of the Devil upon Mankind as are not immediately fatal, but prove so only by our own Fault and Neglect, [alluding to Serpents biting at the Heels or Legs of Travellers. Compare Chap. xlix. 17.]

16. Next

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee.

bring forth Children with greater Pain, Hazard and Uneasiness than other Creatures. And moreover, should be in a greater Subjection to the Will and Controul of their Husbands, than she, at her first Creation, was designed to have been.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field,

Thorns and unprofitable Weeds, as should cost him and his Posterity perpetual Sweat and Toil to cleanse out, and fit it for their Use.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

16. Next to the *Tempter*, the *Before* *Woman* had *her* particular Punishment assigned, as being the *first* of the Two * that hearkened to his Temptation, and by whose Means her Husband was misled. *CHRIST, 4004.*

Now that was, that, beside the common Evils of a depraved and mortal Life, she and her Female Posterity should conceive and

17. And, lastly, that inflicted upon *Adam*, for being misled by his Wife's Solicitations, was, that he should no longer reap the Fruits of the Earth in perfect Pleasure, but with laborious Pains and Care.

18. That the Ground should no more produce him the delicious Food it was wont to bring forth, of its own accord; but should, for the future, degenerate and throw out such a Mixture of

19. In fine, that Man should henceforward live by the Sweat of his Brow, instead of feasting upon the Delights of *Paradise*. Each Part of the Year calling for new and fresh Labours, for his Subsistence, during the Course of his Life in the Body, which, as it was

Y. world, originally framed out of the *Earth*, was now sentenced to return to it again, by Age, Sicknefs and Death.



20 And Adam called his wifes name Eve, because she was the mother of all living.

20. *Adam* having, with all Humility and Contrition, *received this Sentence, so justly due to him, and with grateful Attention heard of a *SAVIOUR* to him and his Posterity, promised to be born of

the Seed of his own Wife, by whose Imprudence they fell, did, upon this latter Account, change her Name from that of (*Isba*) Woman, to that of *Eve*, which signifies *Life*, or *Lifegiving*; thereby to express his Joy at her being the Mother of all such as should hereafter live, and be raised to immortal Life by *CHRIST* the promised *Messiah* *.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

21. The Condition of Mankind now requiring their Bodies should be no longer naked, GOD appointed them to clad themselves with the Skins of Beasts†, till further Means should be known for that Purpose.

22 ¶ And the LORD God said, Behold the man is become as one of us, to know good and evil. And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

22. But to proceed. GOD having thus fixed the Punishment, and promised a future Mercy to Mankind; bad *Adam*, by way of severe Sarcasm and Reproof, to observe what they had gained by their Folly and Ambition, and how far the *Tempter* had fallen short of his Promise; that instead of

* Ver. 20. Called his Wife's Name Eve. Note, I conceive that *Adam* being under a Threat of Death, and expecting that Threat to be immediately fulfilled, upon his Transgression, was transported to bear of being saved from the present Execution of it; and express'd his Joy by calling his Wife *Eve*, or one that should yet Live, and bear an Offspring that should also Live and be Saved.

† Ver. 21. Coats of Skins. Whether it were of Beasts slain on purpose, or of such as were now specially appointed to be offer'd in Sacrifice, is not easy to be absolutely determined; tho' the latter be much the more probable, upon many Considerations.

being

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25

being advanced to *Angelick* Perfections, they were deprived of their *own*, and render'd unworthy of that *Tree of Life*, originally intended for their uninterrupted Continuance in Life and Health.

Before
CHRIST;
4004.

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

of the Ground from

24 So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

23. And that therefore they were now to be debarred from its blessed Fruit, and banish'd from *Paradise*, into other Parts of the Earth, where he and his Posterity were to get their Livelihood by laborious Tillage and Cultivation whence his Body was derived.

24. Which was accordingly done; and the Seat of *Paradise* perpetually guarded by *Angels*, who by the Terror and Brightness of their Appearance* all around the Place, secured him, or any of his Posterity from daring any more for ever to approach it.

* Ver. 24. A flaming Sword. Heb. A dividing Flame, or Brightness. And thus are the several Passages to be understood, where Angels are represented with Swords drawn in their Hands, as in Numb. xxii. 23. 2 Sam. xxiv. 16, 17.

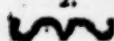
C H A P. IV.

The C O N T E N T S.

The first Propagation of Mankind after the Fall. The Birth, Names, Employment, and Sacrifice of Cain and Abel. The Sacrifice of Cain rejected, and why. The Murder of Abel. Cain's Banishment and Curse. His Relentment. GOD's Mercy toward him. The Mark set upon him. Some of the chief Heads of Cain's Posterity, Inventors of several Arts, Husbandry, Musick, and Instruments of Metals. Of Lamech, the first Introducer of Polygamy. His Speech to

to his Wives. The rest of Adam's Family kept at a Distance, and distinguish'd from the Posterity of Cain. The Reason of that Distinction.

Y. World, 1

2. 

And Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

* See cap.
 jil. 15, 20.

given him by *Adam* and *Eve*, either to express the Satisfaction they had in seeing the general Promise of their living yet longer, and propagating their Kind*, now actually fulfilled; or else from the earnest Expectation they had, that *this* Son was to be the promised *Seed*, the *Messiah* and Saviour of Mankind†.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Man's Punishment mentioned *cap. ii. 19.* enter'd upon Employments for their Livelihood, *Cain* being an Husbandman and a Planter, and *Abel* a Shepherd.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering:

1. TO come now to the History of the first Propagation of Mankind by our fallen Parents. After they were thrown out of Paradise, they begat a Son, whom they named *Cain*, a Name emphatically signifying *Possession*, and

2. Their next Son was *Abel*, a Word that signifies *Vanity* or *Sorrow*, and given him (*most probably*) after, and upon account of his lamentable Murder by his Brother *Cain* (*ver. 8.*). Both these Persons (pursuant to that part of

3, 4. After they had gather'd in the Fruits, the one of the Ground, the other of his Flock, they each presented to GOD some choice Parts of his Product, with suitable Prayers and Blessings to him. This being (in all Probability) a Method then prescribed by GOD himself, both for the general Preservation of Religious Homage and Worship in the Minds and Practices of Mankind; and particularly to represent to them the future and

† *Paul Fagim, Lightfoot, Jackson, M. Allix Reflexions sur les cinq Livres de Moyse, and Bishop Patrick.*

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great Sacrifice of *CHRIST* the Saviour of the World. Before And, because *Abel* presented himself and his Offering *CHRIST*, with a pious Disposition*, and a just Regard to the Nature of Divine Worship, which *Cain* did not; GOD was pleased, by some visible Token, to express his gracious Acceptance of the one, and his Refusal of the other.

3875.

* See Heb.

xi. 4:

1 John iii.

10.

5 But unto *Cain* and to his offering he had not respect. And *Cain* was very wroth, and his countenance fell.

5. *Cain*, instead of being humbled and reformed by this Evidence of Divine Displeasure at his Irreverence, grew angry, dejected, and full of envious Designs against his innocent Brother. Being the more enraged to see his younger

Brother preferred to *him*, who, by his Birthright, imagined he was to have a more particular Share in Divine Privileges and Favours †.

6 And the LORD said unto *Cain*, Why art thou wroth? and why is thy countenance fallen?

6. But GOD, in great Compassion to human Weakness, and in order to recover him from his evil Dispositions, condescended, by a Voice directed to him from the Divine Majesty, to argue with him,

and show him the Unreasonableness and Danger of the Temper he was in,

7 If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door. And unto thee shall be his desire; and thou shalt rule over him.

7. Telling him, it was not from any Partiality in his Creator, that his Offering and his Person became unacceptable; nor did his Brother contribute any thing towards it, but that the Fault was wholly in *Himself*. And, if he would become a better Man, GOD was ready to pardon and receive

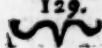
him again into Favour. That he had, as yet, lost none of the Privileges of his Birthright, but should be respected as the Elder Son, by *Abel*, and all his succeeding Brethren. But if he obstinately persisted in his Irreverence to GOD, and wicked Purposes against his Brother, he should certainly feel the woful Effects of it.

† See v. 1.

2. This

Y. World,

129.



8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Company and Assistance, assaulted him at an Advantage and murder'd him.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

knew, nor was concern'd to enquire. Rage making him rude, and not to mind what he said, or to whom he spoke.

10 And he said, What hast thou done? the voice of thy brothers blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brothers blood from thy hand.

8. This Divine Warning made Cain for a while to cover his Passion, and pretend, at least, a Reconcilement to Abel. But he soon after gave way to his Resentment against him, as against a Rival and an Enemy. And taking him one Day abroad, separate from all

9. Yet, to awaken this wicked Man to a Sense of what he had done, GOD was pleas'd, once again, to speak to him by the Divine Voice, demanding of him, Where his Brother Abel was? To which he reply'd, He neither

10. GOD then told him, it was high time for him to consider the heinous Crime he had committed, and the just Punishment that awaited him: There being no Way for him to escape the Eye, or avoid the Vengeance of Heaven.

11. For I pronounce upon thee (says GOD) an immediate Sentence of perpetual Banishment * from your Father, and from the Country which you have stained with your Brother's Blood.

* Ver. 11. And now art thou cursed from the earth. ארץ תרשע, that is, either shalt be banished from the Earth, or Country, as in the Paraphrase, or else, Thou art cursed with the Earth; meaning, that the Earth, in those Parts, should be under a Curse to him, and yield him no Fruits. As Noldius thinks the Particle רשע should be here rendred, and which is indeed very agreeable to the following Verse. But the former of these Senses seems to me to be the most natural.

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29

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

And therefore commanded him forthwith to be gone, and seek his Living by himself elsewhere.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth: and from thy face shall I be hid, and I shall be a fugitive and vagabond in the earth, and it shall come to pass, that every one that findeth me shall slay me.

and to save him from being destroyed by Mankind.*†

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a mark upon

12. Adding moreover, that it would be to no Purpose for him to attempt to stay where he was, for that whatever Pains he took in Tilling or Planting the Ground in those Parts, it should be lost Labour, and produce him nothing.

13, 14. Cain taking this Sentence to import no less than an utter Exclusion from all Intercourse with, or Protection from GOD, and from all human Society; in Consequence whereof concluding all Men would look upon him as a common Enemy, think they had a right to his Life, and actually endeavour to destroy him, began now to melt into Consideration, deploring the sad and unsupportable Weight of his Guilt and Punishment, and begging of GOD, if it were possible, to mitigate especially the latter part of it,

15. This Request GOD was graciously pleased to grant him; and accordingly, gave an express and severe Charge to Adam and all his Posterity not to offer any Violence to the Person of Cain, upon pain of even a worse Punishment than

Before
CHRIST,
3875.

* Ver. 13. My Punishment is greater than I can bear. Or, greater than can be forgiven. But most probably 'tis an Interrogation. Is my Sin too great to be forgiven?

† Ver. 14. From thy face shall I be hid, i. e. either abandoned by Divine Providence, in which Sense Cain might also understand the Sentence, or else deprived of all Divine Manifestations made to Adam and the Patriarchs. Which is the most natural Sense, tho' I have expressed them both. See ver. 16.

Y. World, on Cain, lest any find-
 129: ing him should kill
 him:

prevent any from pretending they did it by Ignorance or Mistake, as if he had appointed Cain to wear a particular *Mark, by which every body might know him.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

hence, the Land of Nod, i. e. the Land of Banishment.

17 And Cain knew his wife, and she conceived and bare Enoch, and he builded a city, and called the name of the city after the name of his son, Enoch.

than he had suffer'd for the Murder of his Brother. And this Charge was as full a Satisfaction to Cain himself, and as proper to

16. Thus was Cain banish'd from the Habitation of Adam and his Children, to whom GOD was wont to make the gracious Manifestations of himself; and retired into a distant Country, still more East of Paradise, called, from

17. But having, before the Murder of Abel, married a Wife, he was permitted to take her along with him, by whom, in his Exile, he had Enoch, and in time increased into a numerous Posterity, who built a Town, and gave it the Name of Enoch the eldest Son of the Family.

* Ver. 15. And the Lord set a Mark upon Cain. *What the Mark was we cannot certainly know. Le Clerc thinks it most probable it was, that he should wear a distinct Habit from other Men. Which Sense can no way answer the original Word. After an infinite Variety of learned Conjectures, I cannot but think the Words might be so translated, as to give a most easy Sense, viz. And thus [i. e. by the foregoing Charge] the Lord set a Mark upon Cain; i. e. secur'd him from being kill'd, as much as if he had set a Mark upon his Face, that every body might know him. Beside this, I know but one Sense more that bears a good Face of Probability, which is, by rendring the Word מֶּטֶן, by a Sign; GOD gave Cain a Sign, viz. a Sign from Heaven, or miraculous Evidence, to satisfy him of the Truth of what he had promised him. And this Acceptation the Word is most frequently taken in. I prefer that of the Paraphrase, but leave the Reader to his Choice, only I add, that the connective Particle [ve] is frequently used to signify, and thus, or, after this manner. The curious may satisfy themselves from the Learned Noldius, Concordan. Partic. Heb. page 303, 304.*

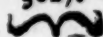
18. The

Chap. IV. Book of GENESIS:

31

18 And unto Enoch was born Irad: and Irad begat Methusael; and Methusael begat Methusael; and Methusael begat Lamech.

18. The chief Heads of whose Posterity were *Irada, Mehujael, Methusael and Lamech.* Before CHRIST, 3827.



19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brothers name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: † for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly

19; 20, 21. *Lamech*, whether out of sensual Indulgence, or from an eager Desire of multiplying his Posterity, was the first that broke thro' the original Institution of Marriage, and took *Two Wives, Adah and Zillah*; by the former of whom he had *Jabal* the first In-venter of Sheepfolds, and other Stowage for Cattle; and *Jubal* the first Inventer of *Musick*.

22. The most remarkable of *Lamech's* Family, by his other Wife *Zillah*, was *Tubal-Cain*, to whom we owe the Art of making Instruments of *Iron* and other Metals.

23, 24. Some of these Instru-ments, first invented by him, be-ing now grown common, and such as, by their Strength and Sharp-ness, might be improved to an easy, but dangerous Use for the Mischief of Mankind, *Lamech's* Wives advised him to order the to-tal Suppression of that Art, for pre-venting Danger to any of his Fa-mily, but especially to his *own* Life. * In answer to which, he desired

† *Ibid.* Ver. 23. I have slain a Man to my wounding, &c. These Words not only may, but [*I think*] must be taken interro-gatively,

Y. World, truly Lamech seventy
235. and seven-fold.

desired them to consider, there
could not be the least Probability
of any Danger of that Kind, par-

ticularly with Respect to *himself*; since GOD had, in
so remarkable a Manner, provided against the Sin of
Murder, first by the Punishment of their Grandfather
Cain, and then by pronouncing so severe a Penalty upon
touching the Life even of *him* that slew his Brother.
That therefore none of his *own* Posterity could ever dare
to commit it against any one, much less against *Me*,
(says he) who am perfectly innocent † of any such Crime;
for fear of a Vengeance from Heaven still more dreadful
and exemplary.

25 ¶ And Adam
knew his wife again,
and she bare a son,
and called his name
Seth: For God, *said*
she, hath appointed
me another seed in
stead of Abel, whom
Cain slew.

25. Thus much, in short, of
the Posterity of *Cain*. To pro-
ceed now to the most considerable
Heads of *Adam's* Family, remain-
ing with him in the Land from
whence *Cain* was expelled. His
next Son, after *Abel*, was called
Seth, a Name given him to express
the Joy his Parents had, at his
coming to supply the Loss of *A-*
bel; and signifying as much as *Substitute* or *Ap-*
pointed.

26 And to Seth, to
him also there was
born a Son; and he
called his name Enos:
then began men to
call upon the name of
the LORD.

26. The first of *Seth's* Male
Line was *Enosh*. In whose Family
began the great Distinction kept
between the Posterity of *Cain*, and
all the rest of *Adam's* Seed; which
was, afterwards, so universally
and religiously observed, that, for
a considerable Time *, no Inter-

* See cap.

vi. 1, 2.

marriages were allowed between them; the one keeping
themselves at a Distance from the other, as from a more

gatively, Have I slain any Man? &c. And in that Sense they
much confirm the Truth of the Paraphrase.

* Ver. 23. All judicious Interpreters conclude there must be
something understood, to come at the Sense of these two Verses. I
have given that which our excellent Bishop of Ely, in his Com-
ment, thinks most natural, and so leave it.

loose

Chap. V. Book of GENESIS.

33

loose and irreligious People; *Adam's Family* calling themselves the *Children of GOD* ||, and stiling *Cain's* Posterity, by way of Contempt, the *Sons of Men*.

Before
CHRIST,
3769.

|| *Ver. 26.* Then began Men to call upon the Name of the Lord. Or rather, Then began Men to be called by the Name of the Lord, i. e. *Adam's Family* to be called Worshippers of GOD, or GOD's People. So we are rightly to translate the like Phrase, *Jam. ii. 7.* That worthy Name by which ye are called. *Τὸ ἐκκλησιάζειν ἐπ' ὀνόματος*, which is pronounced upon, or given to you.

CHAP. V.

The CONTENTS.

A Genealogy of the principal Branches of Adam's Line, [exclusive of Cain's] to the Birth of Noah. The Design of preserving this Genealogy of Enoch. The long Life of the first Patriarchs, with the Reasons of it.

THIS is the book of the generations of Adam: In the day that God created man, in the likeness of God made he him:

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

1, 2. **H**AVING thus given an Account of the Creation of * Mankind, and carried it as far as to the Transactions of *Cain*, I now return to that Part of *Adam's Family* which remained with him. Wherein I shall have occasion to mention only such principal Persons as were most remarkable, (omitting all other Branches of his Posterity, which

* *Ver. 2.* And called their Name Adam. A Name, in the Hebrew Language, signifying Red Colour, whence the Earth is in that Tongue called אָדָמָה, *Adamah*, i. e. Red Earth; the Soil of that Eastern Country being of that Colour. Whence Man, created out of Earth, derived from thence the Name of Adam.

D

were

Y. World, were very numerous) and state their Genealogy, in a direct Line, from *Seth to Noah, Abraham, &c.* (in order to preserve a clear Register of that Family, from whence *CHRIST the Messiah* was to be born.)

213.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Y. World, 930.
Bef. CH. 3074.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine

3, 4, 5. Now, for the more speedy Propagation of Mankind, for the quicker Increase of Arts and Sciences, and that the knowledge of Religion might with the greater Certainty be establish'd and conveyed down to Posterity, it pleased the Divine Providence to prolong the Lives of Men, before the Flood, to a much greater Age than they have ever since been, for

Adam lived,

Years,
930.

6, 7, 8. Seth.

912.

9, 10, 11. Enos.

905.

22, 13.

Chap. V. Book of GENESIS.

35

Before
CHRIST,
3074.
Years. 910. ~~~~~

nine hundred and five years: and he died.

¶ 12 And Cainan lived seventy years, and begat Mahalaleel.

12, 13, 14. *Cainan.*

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years and begat Jared.

15, 16, 17. *Mahalaleel.* 895:

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

18, 19, 20. *Jared.* 962.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And

D 2

21, 22,

Y. World,

987.

Bef. CH.

3017.



21 ¶ And Enoch lived sixty and five years, and begat Methuselah.

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he was not: for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

Y. World,

1056.

Bef. CH.

2948.



28 ¶ And Lamech lived an hundred eighty and two years, and begat a son.

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which

* See cap. ix. 20. the LORD hath cursed.

30 And

21, 22, 23, 24. *Enoch*, (who, in Reward of his eminent Piety and Virtue, was translated into Heaven, without dying, like other Men; GOD thereby giving to Mankind an encouraging Demonstration of a future State of Glory and Happiness.)

Years.

365.

25, 27, 27. *Methuselah*. 969.

28, 29, 30, 31. *Lamech*, (the most considerable Person in whose Family was his Son *Noah*, a Name signifying *Rest*, or *Refreshment*, given him by his Parents, upon account of his many useful Inventions and Improvements in the *Arts of *Husbandry*, whereby he much lightned the

777.

Fatigues

Chap. VI. Book of GENESIS.

37

Before
CHRIST,
2948.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years; and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

32. *Noah*, (before the Birth of *Shem*, *Ham*, and *Japheth*, five Hundred, one Hundred more before the Flood, and three Hundred and Fifty after it, c. ix. 28.) } 950.

CHAP. VI.

The CONTENTS.

The rest of Adam's Posterity mixing and intermarrying with the Cainites, became an Occasion of universal Debauchery and Corruption. Giants, their Leudness and Oppression. GOD determines to destroy Mankind by a Deluge. Grants a merciful Space of an hundred and twenty Years for Repentance. Noah, his Character. He is spared to Repopulate the World. The Ark appointed. Directions about it. Noah builds it.

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men, that they were fair; and they took

1, 2. THE forementioned Branches of *Adam's* Posterity

had hitherto lived under a Sense of Piety, and in the Practice of Religious Duties, keeping themselves from all Conversation with the loose and impious Posterity of *Cain* †. But now, the World growing fuller of People, and the *Cainites*

Bef. CH. 2499.

† See cap iv. 26.

D 3

Y. World, took them wives of *Cainites* encreasing also to great Numbers, especially of the Female Sex; those Women being remarkable, as well for their Beauty as their Immorality, did, in Time, intice several of the *Adamites* into an Acquaintance and Familiarity, and, at last, into Marriages, with them; which ended in an universal Debauchery and Corruption.

3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.

within the Space of One Hundred and Twenty Years more, they reformed and grew better.

4 There were *giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men, which were of old, men of renown.

degrees of Injustice, Rapine, Leudness and Oppression.

3. Whereupon GOD, in Divine Justice, resolved to bear no longer with that Generation of Mankind, that had suffered themselves to be so totally degenerate, against all the Manifestations of himself to them; but proceed to an exemplary Punishment upon them: Unless,

4. The Descendants of *Cain* had, for a good while before, bred amongst them a Sett of Men of *Gigantick Stature of *Body*, and wicked Dispositions of *Mind*: And when the *Adamites* had intermarried with them, they begat, between them, a considerable Number of this sort of People, Men of uncommon Bulk, and desperate Spirits, who, by their Strength added to their evil Principles, practised all Degrees of Injustice, Rapine, Leudness and Oppression.

* Ver. 4. Giants. This Word is derived from a Verb, signifying either to fall upon [with Violence;] or to fall from, viz, to degenerate, or revolt. Tho' therefore, I here follow our Translation, [agreeable to the general Sense of the Jewish Writers,] yet I thought fit to observe, That it is not agreed upon by Interpreters, whether Moses intended, by this Phrase, to express the uncommon Stature and Bulkiness of these Men, or the Cruelty, Rapine, and Violence of their Dispositions and Practices; describing them as Thieves, Robbers and Oppressors; according to the Sense of some Versions, and of Grotius, Le Clerc, and others. However it be, I judged it proper to express both Acceptations.

5, 6. When

Chap. VI. Book of GENESIS.

39

Before
CHRIST,
2469.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth,

both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 These *are* the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

his three Sons *Shem*, *Ham* and *Japhet*, shall hereafter follow, (*cap.* 10.)

11 The earth also was corrupt before God; and the earth was

5, 6. When the Hundred and Twenty Years (the merciful Space allowed for their Repentance) was expired, without any Sign or Prospect of Reformation; the Affections of Mankind being universally debauched into Lust and Sensuality; GOD, clearly seeing they had utterly forsaken the good Ends of their Creation, determined now to execute the Vengeance he had threatned, *ver.* 3.

7. And, accordingly, * passed Sentence upon them, as upon an incurable Generation, lost to all the gracious Purposes he had made them for.

8, 9, 10. Only *Noah* remained Y. World, sincerely pious and untainted, in the midst of this general Contagion; endeavouring, all this while, to reclaim them, by his Persuasions and Example; and exercising a particular Care and Watchfulness over himself and his Family. Whom GOD therefore determined to spare, and by whom to Repopulate the World. An Account of whose Posterity †, as derived from

11, 12, 13. The Divine Wisdom finding (as I said) all the rest of Mankind degenerated into so brutal
D 4 a Degree

1545.
Bef. C H.
2469.

¶ 1 Pet. iii. 19, 20. 2 Pet. ii. 5.

† Ver. 9. The Generations of Noah. See the Note on Chap. xxv. 19.

Y. World, filled with violence.

1545.



12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said, unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof; with

17 And behold, I, even I, do bring a flood of waters upon the earth to destroy all

a Degree of Vice, was pleased beforehand to acquaint Noah with the Sentence pronounced on them, for their Destruction, by a Deluge of Waters, that should sweep away both them, and the rest of the Animals wherewith the Earth had been stored.

14, 15, 16. Appointing him to provide for the Safety of himself and his Family, by building a large Vessel, or *Ark*, of Cypress-Wood, and giving him all necessary Directions about the Bulk and Fashion of it, to fit it for bearing above the Water; and about proper Apartments for containing the several Species of Animals wherewith the World was to be replenish'd. Ordering it to be about *Four Hundred* and Fifty Foot* long, and *Seventy five* broad; built sharp upon the Top, to keep it quiet and steady, with a Door, for Entrance, at the side, and convenient Lights for such Apartments as required it.

lower, second, and third stories shalt

17. Giving him repeated Assurances of his Resolution to destroy Mankind, with every Kind of Animal, excepting only such a Number

* According to the common Standard of one Foot and half to a Cubit. But Bishop Cumberland's exacter Computation makes it more: Every Cubit, by his Account, consisting of 21 Inches, and 833 Decimals.

Chap. VI. Book of GENESIS.

41.

all flesh, wherein is the breath of life from under heaven: and every thing that

Number as might furnish the Earth again.

Before CHRIST, 2469.

is in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

19 And of every living thing of all flesh, * two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and females.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

18. And promising, that he and his Family should be saved in this Vessel, in order to Re-people the World with a new Generation; in whom he would not fail to fulfil his Word concerning the great Blessings to be conferred on Mankind by the blessed Seed derived from Adam and Eve, (cap. iii. 15.)

19, 20. GOD at the same time commanding him, to take (at least) one pair * of every Kind of Creature (that could not live in or upon the Water) into the Ark with him, placing them in their convenient Apartments, to preserve them till the Deluge was over.

21. And to provide as much Food of several Sorts, both for himself and them, as might be sufficient to sustain them for that Time.

22. Noah immediately expresseth his humble and entire Faith in this Divine Warning; and, in Obedience to it, did, with himself and his Family, set upon the Work of building the Ark.

* Two of every sort. See cap. vii. 2, 3.

CHAP. VII.

The CONTENTS.

Noah appointed to enter the Ark. The Number of each Kind of Creatures he was to take in with him. The Date of his Entrance and beginning of the Deluge stated. The Manner, Encrease and Height of the Deluge. The Effects of it.

Y. World, 1
1655.

AND the LORD said unto Noah, Come thou, and all thy house into the ark: for thee have I seen righteous before me in this generation.

* Cap. vi.
§, 12, 13.

his exemplary Piety, under all the Disadvantages of so general a Corruption.

† Cap. vi.
§ 9, 20.]

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

‡ See cap.
viii. 20.

Couple of every Species, whether of Beast, or Fowl, or any other Animal.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, will

I

1. **W**HEN the Ark was finished, and the Space allowed* for Repentance, to this irreclaimable Generation, drawing near to an end; GOD order'd Noah and his Family to repair forthwith into it, for their Security from the approaching Deluge, in Reward of

2, 3. Giving him now more† particular Directions about the Number of each Species of Animals he was to take in with him, in order to preserve them for a future Propagation, viz. That of such Creatures as were proper and wholesom for Food, (or else fit for ‡ Sacrifice) he should keep seven pair of each Kind, (for their more speedy Propagation to those useful Purposes;) but of such as were not fit for such Uses, only one

3 These last Orders Noah receiv'd about a Week before the Expiration of the before-mention'd Period; at the End of which GOD assured him he would bring on the Deluge, first by an excessive Fall of Rain, for Forty Days and Nights

Chap. VII. Book of GENESIS.

43

I destroy from off the face of the earth.

Nights together, without any Intermission.

Before CHRIST, 2349.

5 And Noah did according unto all that the LORD commanded him.

5, 6, 7, 8, 9. And *Noah* observed every part of them with a full and punctual Obedience. (Being now in the Six-hundredth Year of his Age.)

6 And Noah was six hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entred Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark:

10, 11, 12, 13, 14, 15, 16. And GOD fulfilled his Word, exactly at the Time foretold; for in this very Year, on the seventeenth day of the second Month, (answering to the sixth Day of our *November**) as soon as ever *Noah* had conveyed and shut up himself and Family into the Ark, with the several Creatures, according to all the Particulars of the Divine Appointment, he caused the Rains to begin to pour down, in vast Spouts and Cataracts, from the Clouds, let the Seas in upon the Land, and broke the Surface of the Earth in such a Manner, that the Subterranean Waters flowed up to compleat the Inundation.

* Note, *Anciently the Year began at, and was reckon'd from, the Day that answers to the 22d of our September; which the Jews, in Memory of their Deliverance out of Egypt, changed into March. See Lud. Capellus Chron. Sac.*

14 They,

Y. World,
1655.

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the

17, 18. At the End of Forty Days the Waters were come just high enough to lift the Ark from the Ground; and afterward increased so far as to carry it freely up and down, as the Waves drove it.

19, 20. And, at last, came to such a Height, as to rise fifteen Cubits (*or two and twenty Foot and an half, according to the common Cubit*) above the common Hills and Mountains*.

¶ 21, 22, 23. Thus was that lawless and debauched Generation of Men destroyed, with every Land Animal, excepting such Pairs as were preserved in the Ark, with Noah and his Family, to be a dreadful and standing Example to all future Generations, of the wretched Nature and Effects of an irreclaimable Course of Vice and Wickedness.

* See Bishop Patrick, and Le Clerc in Loc.

creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

24. Now tho' there might be some Intermissions of the *Rain*, after the first *Forty* Days, yet the Flood kept, in the main, upon an Increase, for a *Hundred and Fifty* Days together; after which Period it began to lessen and wear off.

CHAP. VIII.

The Second Period or Age of the World, from the Deluge to Abraham, viz. 426 Years.

THE CONTENTS.

The Decrease of the Flood. The Ark lodged upon a Mountain. Noah's Experiments of the further Decrease of the Waters by a Raven and a Dove. The Time of his Continuance in the Ark, and of his leaving it. Noah's Sacrifice. Its Acceptableness with GOD, who promiseth never to destroy the Earth by another Flood, notwithstanding all the future Impieties of Mankind.

1 **A**ND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark, and God made a wind to pass over the earth, and the waters asswaged.

2 The fountains also of the deep, and the

1, 2, 3. **A**S soon as the Flood Before was come to its **CHRIST**,
Heighth, and had fully executed 2349.
the Divine Vengeance on the sinful World, GOD immediately began to fulfil his Promise, of preserving *Noah*, his Family, and all the Animals he had taken into the Ark with him, and of replenishing the World again by them;

Y. World, the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Ararat. GOD so providing as to give *Noah* the first visible and comfortable Demonstration of the Flood's Abatement.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that *Noah* opened the window of the ark which he had made.

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him,

them; by causing the Waters to begin to abate, by stopping the Rains from above, and the Eruption of the Sea and subterranean Waters, and by Means of a strong Wind, that by Degrees drave them back into the several Channels and Caverns from whence they broke out, and reduced them again to their Natural Level.

4. By the seventeenth Day of the seventh Month (answering to our † *March*) the tops of some of the higher Mountains were uncovered, and the Ark landed upon the top of one of the long Ridges of Mountains in *Armenia*, called

5. The Decrease gradually continuing, by the beginning of the tenth Month (*i.e.* our † *June*) the tops of most of the Hills, that were any thing lofty, were laid dry, and became visible.

6, 7. Forty Days after which (*viz.* about the End of our *July*) *Noah* made an Experiment by sending a Raven out of the Ark, which, for a Time, kept flying to and fro, from the Ark to the tops of the Hills; but when the Ground was once dry, returned no more to the Ark.

8, 9. A Week after, for a further Trial of the gradual Decrease of

† See Note on Chap. 7. 11.

him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the

face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold the face of the

of the Waters, he let out a Dove, Before as a proper Creature to make fur- CHRIST, ther Discoveries, being of a strong 2349. Flight, and loving to feed upon the Ground; but, finding no Ground dry enough, either for sitting or feeding, she soon returned to the Ark, where he took her in again.

10, 11. And a Week after let her out a second Time; and she flew home to him, at Night, with an Olive-branch in her Mouth: From whence *Noah* concluded, that tho' no Parts of the lower Grounds might be perfectly drained, yet the Water was sunk below the Trees and Plants, that already began afresh to grow and shoot out.

12. And upon the third Experiment, a Week after the former, the Dove returned no more to him. From whence he concluded, that the lower Grounds were so far dried, as to give Lodging and Food for most Kinds of Fowls.

13. In fine, by the Beginning of the next Year (the Six-hundredth and first Year of *Noah's* Life) he took off the top Covering of the Ark, to look round him every Way, and found the Waters generally drained off, tho' the Earth continued yet so moist and muddy as not to be fit to be inhabited by Mankind.

ground was dry.

14. But

Y. World, 14 And in the se-
cond month, on the
1651. seven and twentieth
day of the month,
was the earth dried.

Plants so far revived and grown, as to make the Earth fit for the Reception of Man, and all other Creatures.

Y. World, 15 ¶ And God
1656. spake unto Noah, say-
Bef. CH. ing,
2348.

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

sings, and Thanksgivings to GOD, for this their great and special Deliverance. Making it his first Care to

14. But, by the latter End of the second Month (answering to our *November*) *Noah* having now been in the Ark about a whole * Year, all was perfectly dried again, and the Trees, Grass and

15, 16, 17. At which Time GOD appointed *Noah* and his Family to leave the Ark, and bring out with him all the several Creatures in it; to go and re-inhabit the World; promising the Blessing of a fruitful and speedy Propagation to him, and to all the several Species of Animals, for Re-peopling and stocking the new Earth.

18, 19. They received this Blessing with all Gratitude and Cheerfulness, and did accordingly.

20. As soon as they were settled in their new Habitation upon Earth, *Noah* caused an Altar to be erected, on which he and his Family offered a Pair of every Kind of such Creatures as GOD had formerly appointed for Sacrifice; with suitable Prayers, Blessings, and Thanksgivings to GOD, for this their great

* See Note on Chap. vii. 11.

Chap. IX. *Book of GENESIS.*

49

restore the Exercise of Religion, and establish the true
Worship of GOD. Before
CHRIST,
2348¹

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for mans sake; * for the imagination of mans heart is evil from his youth: neither will I again smite any more every thing living, as I have done:

21. And GOD was so highly pleased with this Act of his Sincerity, Piety and Gratitude, as to resolve in himself, and to * assure Noah, that † notwithstanding all the Follies and Vices he foresaw Mankind would still be guilty of, he would yet never again destroy the Earth and its Inhabitants by another Flood.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

22 But that it should constantly continue under the general Blessings of Providence, enjoying its stated and proper Seasons of the Year, till the final Day of Judgment, and Consummation of all Things.

* Chap. ix, x, xi, xii, xiii, xiv, xv, &c.

† For the Imagination of Mans Heart is evil. —————
לֵב יָצָר לֵב altho' the Imagination of his Heart is evil.

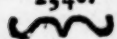
C H A P. IX.

The CONTENTS.

Noah and his Family blest with the Promise of increasing and multiplying, and with the Dominion over the Creatures. Feeding upon the Flesh of Animals first granted. Eating of Blood forbidden. The wise Design of that Precept. Murder to be punished with Death. The Divine Promise of never destroying the World more by a Flood, repeated. The Rainbow appointed as a perpetual Token and Memorial of that Promise. The Earth Re-peopled from Noah's three Sons. Noah invents the making of
E Wine.

Wine. Is intoxicated unawares by it. Ham's Irreverence to his Father. The filial Respect of Shem and Japhet toward him. Noah's Prophecy concerning the Posterity of each of them, agreeable to their Behaviour toward himself, at this juncture. The Age and Death of Noah.

Y. World,
2348.



AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

*Cap. i. 28.

†Cap. viii.

17.

made to * Adam, and renewed again to him †, of *Encreasing and Multiplying.*

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things:

Condition of Mankind, as before the Flood, (especially at the first Creation) GOD now enlarged the Grant, and permitted them to feed upon the Flesh of Animals, as well as upon Fruits and Herbs.

4 But flesh with the life thereof, *which* is the blood thereof, shall you not eat.

Caution and Abhorrence of Cruelty to, and Murder of, one another, he made this Exception, That Man should not, in a voracious Manner, feed upon Brutes, as Brutes do

1. **S**OME Time after Noah had settled the Worship of GOD in his Family, the Divine Majesty appeared to them again, giving them a fresh Assurance of his Favour and Protection, and of fulfilling the Blessing formerly

2. And confirming to them the same Privilege and Dominion over the rest of the inferior Creatures of this Lower World, that Adam had.

3. And because such an Alteration had passed upon the Earth, for a Punishment to the Sin of Man, that the Fruits of Trees, Plants and Herbs had not that perfect Pleasantness and Nourishment

as was sufficient for the present Condition of Mankind, as before the Flood, (especially at the first Creation) GOD now enlarged the Grant, and permitted them to feed upon the Flesh of Animals, as well as upon Fruits and Herbs.

4. Only, to debar them from exercising any Inhumanity toward the Brute Creatures, whose Lives were at their Power, and, at the same time, to create all possible

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do upon each other, eating the Flesh and Blood together, but should abstain wholly from eating their Blood, killing them by as quick and easy a Death as they could, and feeding upon their Flesh when the Blood was drained out of it. Before CHRIST, 3234.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every mans brother will I require the life of man.

with a violent Death for it, yet, for the future, Life should go for Life, and the very *Beast* that kills a *Man* shall die for it.

6 Whoso sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man.

destroying a Creature made in the linage of GOD, and appointed the Head and Lord over the rest of the Creation.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

the Care he had taken of the *Preservation*, as well as the *Propagation* of Mankind.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I establish

5. Telling them, that this *latter* was indeed the chief Reason of his prohibiting them the *Blood* of other Creatures, *viz.* to keep them the farther off from shedding the Blood of *Men*; whose Lives (said GOD) are so valuable in my sight, that tho' in great Compassion to human Degeneracy, I so far forgave *Cain* the first act of Murder, as not to punish him

6. Accordingly, GOD then order'd it to be a standing Law, in every Country and Government among Mankind, *That wilful Murder should be punish'd with Death.* Nothing less than that being sufficient to revenge the Crime of

7. And then encouraged them to a special Observance of this Command, by once more repeating the *Blessing* he had promised (*ver. 1. Chap. viii. 17.*) telling them they might assure themselves of the full Performance of it from

8, 9, 10, 11, 12, 13. Moreover, GOD was pleased to back his *Promise* (of never destroying the World any more by a Flood) with a visible *Sign* and *Token*, by the

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establiſh my covenant with you, and with your ſeed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my covenant which is between me, and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that is upon the earth.

17 And God ſaid unto Noah, This is the token of the covenant which I have eſtabliſhed between me and all fleſh that is upon the earth.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and

ſight whereof Men ſhould not only be reminded, but fully aſſured, of the Divine Truth and Faithfulneſs herein, viz. the *Rainbow* in the Clouds, which appearing, at certain Times, by the Sun's Reflection upon the thinner Clouds, was appointed to be look'd on as a *Pledge*, that GOD would never ſuffer them to thicken ſo far again, as to cauſe another general Inundation.

14, 15, 16, 17. Aſſuring them they need be under no further Apprehenſion of any ſuch future Deſtruction, but might take this *Bow* as a Signification, that GOD had obliged *Himſelf* to this Promise, and would certainly fulfil it.

18, 19. To proceed then in the History of *Noah* and his Family; which conſiſted (as was formerly intimated) of three Branches derived

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and Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

ple, the *Canaanites*, [*whose Country GOD afterwards gave to the Israelites.*] Which I now mention, upon account of his being concern'd in the following Act of Irreverence to his Father, viz.

20 And Noah began to be an husbandman, and he planted a vineyard.

Way of *pressing* and

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

fall asleep in his Tent, and lie uncovered in an indecent Manner.

22 And Ham the father of Canaan saw the nakedness of his father, and told his two brethren without.

due to a Father, left him as he was, and ran out to *Shem* and *Japheth*, laughing at and exposing the old Man, in a ludicrous and irreverent Manner, to them and all the Company.

23 And *Shem* and *Japheth* took a garment, and laid it upon both

rived from *Shem**, *Ham* and *Japheth*; from whose several Lines the World was Re-peopled, as shall be particularly shown in the following Chapters. Only observing, by the way, that this *Ham* was the Father of that *Canaan*, from whom sprung those wicked People,

[*whose Country GOD afterwards gave to the Israelites.*] Which I now mention, upon account of his being concern'd in the following Act of Irreverence to his Father, viz. 20 *Noah*, upon his Settlement in the new World, having applied himself to the Art of Husbandry, and particularly improving the Growth of *Vines*, inventing the making Wine from the *Grape*;

21. Being at first unacquainted with the Strength of the Liquor, or else, thro' Old Age, unable to bear its Strength, happened once unawares to drink too freely, and to be intoxicated with it, so as to

22. *Canaan*†, the Son of *Ham*, coming, in the mean time, into his Grandfather's Apartment, saw him in that Posture, and went and called his Father, to see what had happened. Who, instead of showing the Compassion and Respect

23. *Shem* and *Japheth*, ashamed of such immodest and undutiful Behaviour, went immediately and cover'd

E 3

Before CHRIST, 2469.

* See Note on Ver. 24. and on Chap. x. 2. † See ver. 24.

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and both their shoulders,
and went backward,
and covered the nakedness of their father;
and their faces were backward,
and they saw not their fathers nakedness.

cover'd their naked Father; and,
as a Testimony of their great Piety
and Respect, did it so as not to
look at all upon his Nakedness.

24 And Noah awoke from his wine,
and knew what his younger son had done unto him.

24. As soon as *Noah* came to himself, finding himself covered with Cloaths that were not his own, he enquired into the Matter, and was informed of his Sons different Behaviour toward him,

from the Accident of his Grandson * *Canaan's* seeing him asleep in that Posture.

25 And he said, Cursed be *Canaan*; a servant of servants shall he be unto his brethren.

25. Whereupon, by the Spirit of Prophecy, he foretold each of them the Condition and Success that, in the Course of Providence, would attend their Posterity in after Ages. Thereby designing to

mortify the one for his *Irreverence*, and to gratify and reward the other for their late Act of *Dutifulness* and *Regard* to their *Father*. As to *Ham* and his Son *Canaan* (says he) they are like to have a Nation descend from them, as wretched as *they* have been now undutiful. For the *Canaanites* will prove a wicked and idolatrous People, given over to be mostly destroyed by the *Israelites*, the happy Posterity of *Shem*; and such of them as shall remain, will live under them in perfect Slavery and Drudgery †.

26 And he said, Blessed be the LORD God of *Shem*; and *Canaan* shall be his servant.

26. For *Shem* (says he) shall have a religious and blessed People derived from him; and praised be GOD for the great Favours and Privileges he will bestow

* His younger Son. Not *Ham*, (for he was the second Son) but *Canaan* his Grandson. See Bishop Patrick upon this and the two foregoing Verses, and upon Chap. x. 21. See my Note on Chap. x. 2.

† See this fulfilled in the twelve first Chapters of *Joshua*, and particularly with Respect to the *Gibeonites*, Cap. ix. 24. xxvii. of that Book.

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upon them! *They* are to be the *Church* of *GOD*, the Supporters of his true Worship. To them the Divine *Law* is to be given, in that Land of *Promise*, from whence they shall drive out, and entirely subdue the irreligious Race of this very *Canaan*. Before CHRIST, 2349.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

27. As to *Japheth's* Posterity, Providence will make them not only very numerous, but great and powerful too; erecting them into many and large Kingdoms*, some whereof shall enlarge their Dominions so far and wide, as to possess some Countries belonging to the Families† of *Shem*, and shall cut off all the considerable Remains of *Ham's*‡ Line by *Canaan*; whose Posterity in general shall enjoy but a small and short Portion among the *Empires* of the World; but shall, for the most part, be conquer'd by, and become Slaves and Tributaries to the Descendants of the other two Branches of my Family.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

28, 29. To conclude the Life of *Noah* then; he lived, after the *Flood*, three Hundred and Fifty Years, by which Tract of Time he enjoied great Advantages of seeing his Posterity very largely propagated, of ordering and well directing both Religious and Civil Matters, of encouraging Arts and Knowledge in the World; and so died in the Nine-hundred and Fiftieth Year of his Age,

* God shall enlarge Japheth. *Viz. All the several Kingdoms of Europe, Asia Minor, part of Armenia, Iberia, Media, Scythia, Tartary, &c.*

† He shall dwell in the Tents of Shem. *For the Greeks and Romans invaded that Part of Asia belonging to the Shemites. For the fulfilling of these Passages, the Reader may consult Bochart's Phaleg, and Le Clerc's, and Bishop Patrick's Comments.*

‡ And Canaan shall be his Servant. *Thus Tyre, Thebes and Carthage, the Remains of the Canaanites, were destroyed by the Greeks and Romans, who descended from Japheth.*

C H A P. X.

The CONTENTS.

The Original of the several Nations from the three Sons of Noah. The Countries Peopled by the Posterity of Japheth, the Elder; of Ham, the Second; and of Shem, the Youngest.

Y. World, ^{2006.} **N**OW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

1. **H**ERE then (according to my intended Method, *cap. vi. 10. ix. 19.*) follows the particular Genealogy of Noah's three Sons, by whom the World was Re-peopled, after the Flood*.

2. I begin with *Japheth*, the Elder † of the three, the most remarkable Branches of whose Family were, *Gomer*, (whose Posterity first Peopled the Country of *Phrygia*.) *Magog*, (from whom the

* Note, For the following Particulars, of the Original of the several Countries of the World, we are principally indebted to the great Pains and exquisite Learning of M. Bochart, in his *Phaleg*, who is herein followed by our two best Commentators, Le Clerc, and Bishop Patrick.

† Note, M. LeClerc agrees with Bishop Patrick that Japheth was the Elder of Noah's Sons, but thinks Shem to have been the Second. Whereas it is much more probable, that as Moses in his mentioning them, *ver. 1.* and three times in the foregoing Chapters, begins with Shem (as the principal Person, from whose Family the blessed Seed sprung) and ends with Japheth, the Eldest; so now, in describing their Genealogy, by beginning at the Eldest, he should end at the Youngest, viz. Shem. Moreover, 'tis needful to observe, that the true Reason, why Moses, in reciting these three Descendants of Noah, generally mentions Shem in the first Place, is, upon Account of his Dignity, as the Person most principally concerned in this Sacred History, as being the Head of the Abrahamick and Hebrew Family, which was the Church and peculiar People of GOD, from whom CHRIST was to descend.

Scythians

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Scythians were derived.) *Madai*, (from whom the Country of *Media* took its Name.) *Javan*, (who inhabited and Peopled the several Parts of *Greece*.) *Tubal* and *Meshech*, (who settled very near to each other, and were the Original of those People, whom the *Greeks* called *Tibarini*, inhabiting the Parts lying near *Armenia the Less*, and of the *Moschi*, Inhabitants of the Mountains North-East of *Cappadocia*.) *Tiras*, (from whom came the People of *Thrace*.)

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1998.

3 And the sons of Gomer ; Ashkenaz, and Riphath, and Togarma.

Phrygia.) *Riphath* (from whom the *Riphaean* Mountains were Peopled.)

4 And the sons of Javan ; Elishah, and Tarshish, Kittim, and Dodanim.

Tarshish, or *Tarsis*, (whose Posterity first Peopled *Spain*.) *Kittim*, (by whose Posterity *Italy* began to be inhabited.) And *Dodanim*, (from whom *France* was Peopled.)

5 By these were the isles of the Gentiles divided in their lands ; every one after his tongue, after their families, in their nations.

the Dialects of their Languages, which indeed originally were but one and the same.

6 ¶ And the sons of Ham ; Cush, and Mizraim, and Phut, and Canaan.

to the Country of *Cush*, i. e. the *Arabian Ethiopia*.) *Mizraim*, (the first Inhabitant of *Egypt*.)

3. The most eminent Descendants of Gomer, the Eldest of *Japheth's* Line, were these three, *Ashkenaz*, (whose Posterity settled in *Bithynia*, and the Lesser (from whom the *Riphaean* Mountains were Peopled.) And *Togarma* (whose Posterity inhabited *Cappadocia*.)

4 *Javan*, the fourth in Number of Gomer's Sons, had four of his Line, remarkable for the Countries they inhabited, viz. *Elishah* (to whose Share *Peloponnesus* fell.)

Tarshish, or *Tarsis*, (whose Posterity first Peopled *Spain*.) *Kittim*, (by whose Posterity *Italy* began to be inhabited.) And *Dodanim*, (from whom *France* was Peopled.)

5. Thus were the most considerable Countries of *Europe*, and some of *Asia*, first Peopled by Colonies of *Japheth's* Posterity ; who all separating into various and distant Quarters, and ranked there under their several Families, became, in Time, very different in Languages, which indeed originally were but one and the same.

6. *Ham*, the second Son of *Noah*, had four Sons, who settled themselves in, and Peopled the following Countries of *Asia* and *Africa*, viz. *Cush*, (who gave Name to the Country of *Cush*, i. e. the *Arabian Ethiopia*.) *Phut*, (whose

Y. World, (whose Posterity spread in the *Lybian Africa*.) And
 2006. *Canaan*, (the Father of those wicked People of *Canaan*,
 whose Country GOD gave to the *Israelites*, as was be-
 fore hinted.)

7 And the sons of
 Cush; *Seba*, and *Havilah*, and *Sabrah*,
 and *Raamah*, and
Sabtecha: and the
 sons of *Raamah*;
Sheba, and *Dedan*.

7. Of *Cush's* Line were, *Seba*,
 (the Original of those *Sabeans* in
Arabia, called *Jemamites*.) *Havilah*,
 (the Founder of the People
 in *Arabia Felix*, called *Haulo-
 thites*, or *Havilites*.) *Sabta*, (that
 fix'd his Family in the same Tract,
 near *Leantitis*.) *Raama* (possessed
Rhegama, near the *Persian* Sea, that took its Name from
 him.) *Sabtecha*, (who, with *Sheba* and *Dedan*, the
 two Sons of *Ramah*, passed over the Streights of the
Persian Gulf, into *Caramania*, and there founded and
 inhabited the Cities called *Samydace* and *Sabis*.)

8 And *Cush* begat
Nimrod: he began
 to be a mighty one
 in the earth.

9 He was || a mighty
 hunter before the
 LORD: wherefore it
 is said, Even as *Nim-
 rod* the mighty hun-
 ter before the LORD.

10 And the begin-
 ning of his kingdom
 was *Babel*, and *E-
 rech*, and *Accad*,
 and *Calneh*, in the
 land of *Shinar*.

11 Out of that land
 went forth *Ashur*, and
 builded *Nineveh*, and
 the

8, 9. But the most remarkable
 of *Cush's* Sons was *Nimrod*, who
 so far improved his Art and Cou-
 rage in hunting || and subduing
 Wild Beasts, as to attempt the
 Conquest over Men, and bring
 them into Subjection to his Govern-
 ment. Infomuch that, *To be as
 strong and powerful as Nimrod*,
 became a Proverb among the Peo-
 ple of those Times.

10. He first erected the City of
Babylon, making it the Capital
 Seat of his Dominions; and, af-
 terwards built *Erec*, *Accad*, and
Chalne, in the adjacent Country
 of *Babylonia* (called *Shinar*.)

11, 12. Thence extending his
 Conquests into *Assyria*, he laid
 the first Foundation of the *Assy-
 rian*

|| A mighty hunter before the Lord. An Hebrew Phrase,
 to signify the greatest and most eminent Thing of any Kind. See
 the like Phrase used in the New Testament, *Acts* vii. 20. *2 Cor.*
viii. 1. and *x.* 4. *Psal.* lxxx. 10.

the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Napthuhim,

14 And Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim.

tants of Patros, near Egypt. Casluhim, (i. e. Colchians, from whom descended the Philistines, some of which went under the Name of Caphtorim, i. e. the Cappadocians.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Emorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto

rian Monarchy, building Nineveh, (a Name taken from that of his Son *Ninus*) and afterward Rehoboth, Calah, and Resen, lying between the two latter, and growing into a very great and populous City.

13, 14. From Mizraim, second Son of Ham, came Ludim (i. e. the Egyptian Ethiopians.) Anamim, (i. e. the Nomades, or Inhabitants of Ammon, near Egypt.) Lehabim, (i. e. the Egyptian Libians.) Napthuhim, (a People in Marmarica, near the Mediterranean.) Pathrusim, (or Inhabi-

tants of Patros, near Egypt. Casluhim, (i. e. Colchians, from whom descended the Philistines, some of which went under the Name of Caphtorim, i. e. the Cappadocians.

15, 16, 17, 18. From Canaan, the third of Ham's Sons, mentioned in this Genealogy, descended all those idolatrous Nations that possessed the Land of Canaan, before the Israelites Entry into it, as from Sidon came the City and People of that Name; from Heth, the second Son, sprung the Hittites; from Jebus came the Jebusites; from Emor came the Amorites. And from others of Canaan's Children were derived the Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites.

Thus was the Race of Canaan so numerous, as not only to spread over the Tract of Land possessed afterward by the Israelites, but reached into several Countries round it.

19. For the Country of the seven Nations, given by GOD to the Israelites, reached no farther than to the Extremity of the Country

Before CHRIST, 1998.



Y. World, unto Gaza; as thou
2006. goest unto Sodom
and Gomorrha, and
Admah, and Zeboim,
even unto Lashah.

20 These are the
sons of Ham, after
their families, after
their tongues, in their
countries, and in their
nations.

21 ¶ Unto Shem
also the father of all
the children of Eber,
the brother of Ja-
pheth the elder, even
to him were children
born.

which Family I shall be very particular by and by. But
as the other Branches of his Posterity were very nume-
rous, I shall speak of them first, as derived from his
five Sons, viz.

22 The children of
Shem; Elam, and A-
shur, and Arphaxad,
and Lud, and Aram.

Arphaxad, (who gave Name to another Country, *Ar-
raphachitis*, that was a part of *Assyria*.) Lud, (from
whom came the *Lydians*, that lay about the River
Meander.) And Aram, (the Ancestor of the *Syrians*,
formerly called *Aramites*.)

23 And the chil-
dren of Aram; Uz,
and Hull, and Gethur,
and Mash.

24 And Arphaxad
begat Salah; and Sa-
lah begat Eber.

Country of *Sidon* Northward, and
on the Southern Part was bounded
by *Gerar*, *Gaza*, *Sodom*, *Gomor-
rha*, &c. as far as *Lusba* (or *Lu-
sa*.)

20. And thus much of *Ham's*
Posterity, and of the several
Countries into which they spread,
and which were first Peopled by
them.

21. I come now to that of *Shem*,
the most eminent of all the three,
especially upon account of his be-
ing the Father of that Family,
from whence the *Hebrew* Nati-
on was derived; among whom
CHRIST, the promised Seed is
to be born. In the Genealogy of

22. *Elam*, (from whom sprung
the *Elamites*, whose Metropolis
was the famous City *Elymais*.)
Asbur, (the first Father of those
People first called *Assyrians*.)

23. From *Aram* sprung *Uz*, *Hull*,
Gether and *Mash*, (who became
the Fathers of several People in
and about *Armenia* and *Mesopo-
tania*.)

24. From *Arphaxad* came *Salah*,
and from him *Heber*, the
Father of the *Hebrew* Nation.

25. *Heber*

25 And unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided; and his brothers name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 And Hadoram, and Uzal, and Diklah.

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These are the sons of Shem after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

25. *Heber*, beside *Peleg*, (from *Before CHRIST, 1998.* whom *Abraham* and the *Israelites* descended, in a Right-line, and who being born just upon the Dispersion mention'd in the following Chapter, deriv'd his Name from it, signifying *Division*,) had a plentiful Issue by a second Son *Joktan*.

26, 27, 28, 29, 30. *Viz. Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab*, (who were the first Inhabitants of *Arabia Felix*.)

31, 32. Thus much of *Shem's* Posterity in general, which compleats the general Account of Repopling the Earth by the Descendants of *Noah*, after the Flood.

C H A P. XI.

The C O N T E N T S.

The City and Tower of Babel, by whom built, and to what Intent. The Confusion of Languages. The Project is defeated. The Genealogy of that Branch of Shem from whence Abram descended. Lot's Pedigree. Of Terah, the Father of Abram. His Travel toward Canaan. His Age and Death.

Y. World,
1771.

AND the whole earth was of one language, and of one speech.

that particular part of *Shem's* Family, from which *Abraham*, the great Father of the *Jewish* Nation, descended, I must observe a very remarkable Transaction, relating to the Dispersion of some of *Noah's* Posterity, (most probably of *Ham's* * Line) who, at first, lived all together, and had one and the same Language; but, upon their dispersing into remote and distant Countries, they became, in Time, to speak in Tongues very different from one another. The particular Case I mention is this, *viz.*

2 And it came to pass as they journeyed from the east, that they found a plain in the land of *Shinar*; and they dwelt there.

Westward of the Place where *Noah* kept his Residence, pitch'd their Station in a pleasant Vale, in that Part of *Assyria* where *Babylon* afterward stood: And being delighted with the Pleasure and Fruitfulness of the Place, took up an unanimous Resolution (contrary to the Designs of *Noah*) to fix there, and hold all together, to

1. **T**HUS I have given a general Account of the three Branches of *Noah*, from whence the World was Peopled after the Flood. But, before I enter upon

2. *Noah* having regularly order'd and appointed the several Quarters of the World, in which the Posterity of his three Sons should settle, and spread themselves, some considerable Colonies of *Ham's* Progeny Travelling

* See Verse 5, the Note there.

erect themselves into one large Government, and not send out any of their Families any farther, to People any other Parts of the Earth. Before CHRIST, 2233.

3, 4. For effecting which Design they projected, and at last agreed to build a large City, for the Metropolis of their Government, and in it a Tower or Fortrefs of a vast Heighth, that should command every part of the Town, and keep off any Body of Men, that should attempt to break and disperse them. They were furnish'd with Materials by the Soil of the Country, which abounded in a kind of Earth, that, by the Heat of the Sun, or the Use of Fire, could be easily hardned into Brick; and in a pitchy Substance, that served for a strong Cement or Mortar. Accordingly they actually enter'd

upon a Work, intended to frustrate the good Design of regularly Peopling the Earth; out of an ambitious Aim of raising themselves into a powerful State, and getting the Honour of being the Founders of the first great City and Government in the new World.

5 And the LORD came down to see the city and the tower, † which the children of men builded.

5, 6. But GOD, whose Wisdom perfectly foresaw the mischievous Effects of such an Attempt†, determined to frustrate and defeat it.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

|| Whose top may reach unto Heaven. *A Phrase signifying, a very great Heighth. See the Note on Chap. x. 10.*

† Which the Children of Men builded. *In the same Sense as in Chap. iv. 26. and Chap. vi. 2. viz. the degenerate Posterity of Ham.*

7, 8. Which

erect

Y. World, 7 Go to, let us go
1771. down, and there con-
found their language,
that they may not un-
derstand one anothers
speech.

8 So the LORD
scattered them abroad
from thence upon the
face of all the earth:
and they left off to
build the city.

Stand; and, by dwelling at a Distance from each o-
ther, became, in Time, so different in their Languages,
and so unintelligible to one another, as never to unite
more upon the same Design. *

9 Therefore is the
name of it called Babel,
because the
LORD did there con-
found the language
of all the earth: and
from thence did the
LORD scatter them a-
broad upon the face
of all the earth.

7, 8. Which he soon did, either
in an immediate and miraculous
Manner, causing the several Com-
panies, of which they consisted,
to speak a Language not under-
stood by any of the rest, and
thereby putting the whole Body
into perfect Confusion, for else by
so ordering Things, that falling
into intestine Divisions and Ani-
mosities, they separated and di-
persed, and left the Work at a

9. And from hence the Place
where this Transaction happen'd,
was called *Babel*, (i. e. *Confusion*),
and by thus causing these Colonies
of Men, contrary to their own De-
sign, to disperse, and settle their
Families in the neighbouring Coun-
tries, and thence to spread into
Places still farther remote, Provi-
dence did, in Time, compleat the
good and wise Purpose of fully
Peopling the Earth †.

10. Th

* Note, Our excellent Bishop Patrick understands this *Confu-
sion of Language* to have been a Miraculous Cause of their Disper-
sion. But Le Clerc thinks the Providential Dispersion was the
Cause effecting the Variety of their Language. The former in-
deed seems most agreeable to the Order of the Text; but I thought
it not improper to express both Senses. Mean time, 'tis not at all
probable, that the Difference of Languages throughout the whole
World, owes its Origin to this of Babel. The People here con-
cern'd, are allowed to have been but a Branch of Noah's Fami-
ly, going Westward, while, certainly, those of Shem's and Ja-
pheth's Line, that settled in the South, North and East, under-
went a Change in their Language, by Time and Distance, as well
as these. So that tho' the Confusion of Babel were miraculous
yet it was particular, not universal.

† The Lord did there confound the Language of all the
earth.

10 ¶ These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.

Saviour of Mankind, was promised to be derived. Now, to omit the many innumerable Collateral Branches springing from *Shem*; the most eminent Persons in the Right-line from him to *Abam*, were as follows,

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg;

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

10. To proceed now in my intended Method, to that Branch of *Shem's* Line, from whence was born *Abraham*, that famous Ancestor of the *Jewish* Nation; of whose particular Family *CHRIST*, the

Before
CHRIST;
1995.

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.

<i>Shem</i> , who lived,	600.
<i>Arphaxad</i> ,	438.
<i>Salah</i> ,	433.
<i>Eber</i> ,	464.
<i>Peleg</i> ,	239.
<i>Reu</i> ,	239.
<i>Serug</i> ,	230.
<i>Nahor</i> ,	148.
<i>Terah</i> , (the Father of <i>Abraham</i> , <i>Nahor</i> and <i>Ham</i> .)	205.

All these Persons *GOD* was pleased to bless with a numerous Issue, prolonging the lives of most of them to several Hundred Years, for the speedier Propagation of Mankind, to people and replenish the Earth.

Earth. And, scatter them abroad upon the Face of all the Earth. Note, *The Phrases*, them, and all the Earth, or Land, must be limited to the Persons and particular Countries before-mentioned, as appears from the whole Context. See Note on v. 7.

F

19 And

Y. World, 19 And Peleg lived after he begat Reu two hundred and
2008. nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abrams wife was Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Ischa.

30 But Sarai was barren; she had no child.

GOD thereby designing to prove and advance the Faith and Patience of that eminent Man, and give him the clearer Demonstration of the Divine Truth and Power, in fulfilling the Promises afterward made to him.

31 And Terah took Abram his son, and

27, 28. *Haran*, the Eldest of Terah's Sons, was Father to Lot, and died in his own Native Country, viz. that Part of *Mesopotamia* that was next to *Assyria*, and was called *Ur of the Chaldees*, before the Family removed from thence to *Haran*, in Order to proceed to *Canaan*.

29. *Abram* and *Nahor* married two Sisters, Daughters to their Brother *Haran*, and Sisters to Lot, viz. *Milcah* and *Sarai*.

30. *Sarai*, whom *Abram* married, continued Barren for a long time, even in that Age of great Fruitfulness in Children.

31. The Country where they were seated, being now over-grown with

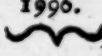
Chap. XII. *Book of GENESIS.*

67

and Lot the son of Haran his sons son, and Sarai his daughter in law, his son Abrahams wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

(or *Charran*) where *Terah* falling sick, they fix'd and resided a considerable Time.

32 And the days of *Terah* were two hundred and five years: and *Terah* died in Haran.

with Idolatry and Irreligion, Before **CHRIST**, 1996. 
GOD was pleased to take the earliest Care to prevent that Family, (wherein he intended to continue the Revelation of his Divine Will, and establish his true Worship) from falling into those Corruptions, by ordering *Terah*, with his Family, to remove from thence into *Canaan*; which they accordingly resolved upon, and in their Way to it, came to *Haran*, *Terah* falling sick, they fix'd and re-

32. And he dying there, in the Two-hundred and fifth Year of his Age, the greater part of the Family determined to settle in the Place, and proceed no farther.

C H A P. XII.

The Third Age or Period of the World, from Abraham, to the Death of Joseph in Egypt, viz. 286 Years.

The C O N T E N T S.

Abram's Call from Haran to Canaan. The Divine Promise of a numerous Offspring, and of CHRIST the Messiah to descend from his Line, made to him, for his Encouragement in Virtue and Obedience. His Travels to Canaan, and thence into Egypt. The Occasions of those Removes, and of his Concealment of his Marriage with Sarai. Pharaoh's Treatment of him and Sarai. A miraculous Infliction upon the

F 2

King

King and Court, upon Account of Sarai. Abram is expostulated with by the King, makes his Excuse, and is honourably dismissed.

Y. World,
2083.

* Cap. xi.

32. † Añ. vii.

2.

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a land that I will shew thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

‡ Añs iii. the Messiah, the Universal Saviour and Blessing † of
25. Gal. Mankind.
iii. 8.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had

ga-

1. **B**UT tho' the major part of Terah's Family * staid at Haran, Abram having, by express Revelation from GOD to himself, during their Stay in Ur †, been appointed to proceed into Canaan; resolved, in Obedience to the Divine Command, to bid adieu to his Country and Relations, and go by himself and his own Domesticks.

2, 3. GOD at the same Time promising him, in Reward for his Faith and Virtue, to bless him with a numerous Posterity, to watch over him with a special Providence, and make his Name great and famous among all succeeding Generations, by raising, from his Seed, a Nation, that should become his peculiar Church and People, be attended with the special Blessings and Deliverances of Heaven; and from whom should be born CHRIST,

4, 5. Thus, without any natural Prospect of any Children at all, by a barren Wife, but relying absolutely upon the Divine Promise, Abram, with his own Goods and Family, took leave of his Kindred at Haran, and, in the seventy fifth Year of his Age, travelled for Canaan, where, after a Journey of no less than three hundred Miles, he safely arrived. None of his Kindred accompanying him thither, but Lot, a Person

of

Chap. XII. Book of GENESIS.

69

gathered, and the of the same pious Dispositions
souls that they had with himself.
gotten in Haran; and
they went forth to go into the land of Canaan, and into the
land of Canaan they came.

Before
CHRIST,
1921.

6 ¶ And Abram
passed through the
land unto the place
of Sichem, unto *the
plain of Moreh. ¶ And
the Canaanite was
then in the land.

6. He enter'd the Country on
the North side, going down to Si-
chem, and so to the Grove * of
Moreh, in the Part then possessed
by a Branch of Canaan's Race,
who were afterward thrown out of
it by Jacob's Sons, cap. xxxiv. and

whose Country GOD afterward destroyed and gave o-
ver to the Israelites ¶.

* The Plain of Moreh. Heb. The Oak or Grove. Septuag.
ἐν τῷ δρυ. See cap. xiii. 18.

¶ And the Canaanite was then in the Land. Note, *If it seems
difficult to the Reader to account how this, and several other Ex-
pressions in these Books, should be the Words of Moses, because
their Style seems plainly to bespeak them written or inserted by
some later Author, [as may be thought of such Passages as those
of Gen. xxxvi. 31. Exod. xvi. 35. Deut. ii. 12. iii. 11, 14.
&c.] it may be sufficient to answer, That they might very probably
be the Additions and Interpolations of Ezra, upon his Review of
the Sacred Books; and inserted by him, with the same infallible
Guidance wherewith Moses wrote these Books, for the Illustration
and Connexion of these Histories; as is observed by the Learned
Dr. Prideaux, Connexion of the History of the Old and New
Testam. Book V. pag. 342, 343.*

*However, tho' this may be justly thought very probable, yet I
think it not absolutely necessary to be supposed, with respect to all
such Kind of Passages. Since Moses, who by so full a Revelation
of the Will and Determinations of GOD, relating to the future
Condition of the Israelitish Nation, might well be suppos'd to know
and foresee such and such Events, might also, [agreeably to the
Prophetick Style] without any Absurdity, be conceived to have
spoken of several of them, as of Things already done, with Re-
spect to the Divine Foresight or Determination, tho' not actually
effected. But the Reader is to chuse for himself. See the Notes
on Numb. xxxii. 15. and on xxxiv. 5, 6. of that Book.*

Y. World, 7 And the LORD
2084. appeared unto A-
bram, and said, Unto
thy seed will I give
this land: and there
builded he an altar
unto the LORD, who
appeared unto him.

ham stayed there so long as to build an Altar, and, with his whole Company, to worship GOD with Sacrifice, Prayer and Thanksgiving, for the Divine Blessing, Promise, and Protection.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now I know that thou art a fair woman to look upon.

12 There-

7. To comfort him in the Neighbourhood of a barbarous and wicked People, GOD was pleased to manifest himself again to him, and, by a Voice from the Divine Glory, to assure him, that very Country should be the Possession of his Posterity. Upon which *Abra-*

ham stayed there so long as to build an Altar, and, with his whole Company, to worship GOD with Sacrifice, Prayer and Thanksgiving, for the Divine Blessing, Promise, and Protection.

8. But, finding it not safe to trust himself any longer in that Neighbourhood, or else, desirous to see further into the Country, GOD had promised him, he travelled about twenty Miles further South, and settled upon a Mountain between *Hai* and *Beth-el*; where he performed the publick Worship of GOD, as he had done before.

9. And, not thinking it proper to fix long there, he went still farther into the Southern Parts.

10. But the whole Country being visited with a grievous Famine, he was soon forced, thro' Scarcity of Provisions, to remove into *Egypt*, where he intended to stay no longer than till it was over.

11, 12. As he was going along, he consider'd the leud and lustful Temper of the *Egyptian* Court, and knowing the Beauty of his Wife *Sarai* to be such as far excelled that of the *Egyptian* Women, he too justly suspected she might be taken from him, and him-

Chap. XII. *Book of GENESIS.*

71

Before
CHRIST,
11920.

12 Therefore it himself Murder'd upon that Account.
shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

13. Whereupon he perswaded her to go under the Name of his *Sister*, (which indeed was true, according to the ancient Way of styling all near Relations, [and even *Wives* and *Husbands* themselves] *Brothers* and *Sisters*. See

also Chap. xx. 12.) to which *Sarai*, out of great Affection to him readily agreed.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaohs house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and menservants, and maid-servants, and she-asses and camels.

17 And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

upon the King and all his Court, so that neither he nor any of them, were capable to enjoy her or any other Woman.

14, 15. It fell out exactly as *Abram* suspected; for they were no sooner settled in the Place, but *Sarai* was admired by all, and recommended, by the Courtiers, to the King, as worthy, for her surpassing Beauty, to be made one of his Concubines. Who thereupon order'd her to be taken into the Womens Apartments, and designed to make her so.

16. At the same time making *Abram* very large Presents, of Cattle and Slaves, to show his Royal Respects to the near Relation of one he had taken into so intimate a Favour.

17. But, to prevent so great an Abuse upon a Person who had received such a special Promise of Divine Blessing and Protection, GOD immediately inflicted a terrible and miraculous Distemper

Y. World, 18 And Pharaoh
2084. called Abram and

W said, What *is* this
that thou hast done
unto me? Why didst
thou not tell me that
she *was* thy wife?

19 Why saidst
thou, She *is* my sister?
so I might have ta-
ken her to me to
wife: now therefore
behold thy wife,
take *her*, and go thy
way.

assured him, that he would never have taken her for his
own, had he known her to have been another Man's
Wife. And that therefore he had suffer'd innocently,
thro' his Fault. But take your Wife (says he) and be
gone out of my Dominions.

20 And Pharaoh
commanded *his* men
concerning him: and
they sent him away,
and his wife, and all
that he had.

order'd him a safe Conduct to carry him, and all that be-
longed to him, out of his Country: Without so much
as obliging him to restore any of the Presents he had
made him.

18, 19. The King, concluding
so particular an Affliction to be
from a Divine Hand, upon dili-
gent Enquiry into the Occasion of
it, soon found *it* to be upon *A-*
bram's Account. And, knowing
the true State of the Case, sent for
him, and expostulated with him,
why he had concealed his Mar-
riage with *Sarai*, and suffer'd him
to take her for his Concubine, and
draw such a dreadful Misfortune
upon himself and his whole Court?
Abram frankly declaring upon
what Reasons he did it, the King

20. And, being sensible that *A-*
bram was a Person of great Vir-
tue, and guarded by a special Pro-
vidence, *Pharaoh* durst take no
Revenge, or do him the least Inju-
ry, for the Evils he had under-
gone upon his Account: But or-

C H A P. XIII.

The C O N T E N T S.

Abram retires from Egypt to Canaan; Lot with him. Strifes between their Servants. The sweet and generous Temper of Abram. They part, and dwell at some Distance from each other. Lot in the Vale of Sodom. A Character of the Sodomites. GOD comforteth Abram upon Lot's Departure. His Removal, and Settlement at Mamre.

1 **A**ND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

as was abundantly Family any where.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

4 Unto the place of the altar which he had made there at the name of the LORD.

5 ¶ And Lot also which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell

1, 2. **F**ROM Egypt therefore, Abram retired again (along with his Brother Lot, who accompanied him thither) into the Southern Parts of Canaan, from whence he came. The Famine being either abated, or he having, by Divine Providence, such a plentiful Estate in Cattle and Money, sufficient to maintain him and his

3, 4. He bent his Course directly to the Place of his second Residence, near Beth-el, where, as soon as he was arrived and settled, he rebuilt his Altar, for publick Worship, making his humble Acknowledgments to GOD, for the Blessings he had received, and committing himself and Family to his future Protection.

first: and there Abram called on the

5, 6, 7. By this Time also Lot, his pious Brother and Companion, was so increased in his Substance (consisting chiefly in Cattle) that the neighbouring Fields were not able to maintain them together. Insomuch that their Servants

V. World, dwell together : for
 2086. their substance was
 great, so that they
 could not dwell toge-
 ther.

7 And there was
 a strife between the
 herdmen of Abrams
 cattle and the herd-
 men of Lots cattle :
 and the Canaanite
 and the Perizzite
 dwelled then in the
 land.

8 And Abram said
 unto Lot, Let there
 be no strife, I pray
 thee, between me
 and thee, and be-
 tween my herdmen
 and thy herdmen :
 for we be brethren.

9 Is not the whole
 land before thee ? Se-
 parate thy self, I pray
 thee, from me : if
 thou wilt take the left
 hand, then I will go to
 the right ; or if thou
 depart to the right
 hand, then I will go
 to the left.

might, upon any Occasion, be ready to help and defend
 one another.

10 And Lot lifted
 up his eyes, and be-
 held all the plain of
 Jordan, that it was
 well watered every
 where, before the
 LORD destroyed So-
 dom

vants began to quarrel about Con-
 venience and Sufficiency of Pasture.
 Which, in Time, might have en-
 gaged their Masters in Disputes
 and Animosities, that would have
 been of dangerous Consequence to
 them both, in a Country possessed
 by the *Canaanites* and *Perizzites*,
 a fierce and rugged People ; who
 would have improved their Divi-
 sions into an Opportunity of de-
 stroying them.

8. To prevent which *Abram*
 made it his first Business to ac-
 quaint *Lot* with the Circumstances
 of the Case ; and, in the most
 friendly Manner to caution him,
 not to suffer these Quarrels to
 create any Misunderstandings be-
 tween them, that were so nearly
 related, both in Blood and Inte-
 rests.

9. And since it was necessary they
 should part, and spread at some far-
 ther Distance, for the Subsistence
 of their Flocks ; to shew his great
 Humility and Condescension, he
 offer'd *Lot*, (tho' the younger and
 least in Estate) the Choice of all
 the Country round, where to please
 himself, and reside at such a con-
 venient Distance, as that they
 10, 11. *Lot* kindly accepted the
 Proposal, and made choice of the
 pleasant and fruitful Plain, lying
 by the sides of the River *Jordan*,
 where *Sodom* and *Gomorrha* stood,
 before their miraculous Destruction,
 and which, in those Days, by the
 Benefit

Chap. XIII. Book of GENESIS.

75

dom and Gomorrha, even as the garden of the LORD, like the land of Egypt as thou comest unto Zoar.

Benefit of that River, all down as far as *Zoar*, was so convenient, fertile and delightful, that it look'd like *Egypt*, and almost like *Paradise* itself.

Before
CHRIST,
1918.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked, and sinners before the LORD, exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and south-ward, and east-ward, and west-ward.

15 For all the land which thou seeest, to thee will I give it, and * to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth,

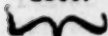
then

12, 13. Accordingly they parted; *Abram* residing still in the Country of *Canaan*, and *Lot* retiring to the foremention'd Valley, and seating himself near the City of *Sodom*, invited thither by the richness of the Soil, but not considering the Manners of the People, who were become so excessively debauch'd and wicked, as afterward to prove a great Mortification to him.

14, 15, 16. To comfort *Abram* after *Lot* was separated from him, and give him fresh Assurance of his Protection against any Assaults from the savage People of the Country he lived in, GOD appeared to him again, with a repeated Promise, he should yet have Children, tho' his Wife still remained Barren; nay, that an Offspring should descend from him so vastly numerous, that it might be compared to the Dust of the Ground; one most eminent Branch whereof should, for many Ages* and Generations, possess all that Country, as far as his Eye could reach every way, even that of all the

* To thy Seed for ever. *Le olam*, from Age to Age, or, Time out of Mind.

Y. World, then shall thy seed also be numbred.



17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

assured, his Posterity should one Day enjoy it, as if he himself had now actually enter'd upon, and taken Possession of it for them.

18 Then Abram removed *his* tent, and came and dwelt in *the plain of Mamre which *is* in Hebron, and built there an altar unto the LORD.

the seven Nations of the Race of *Canaan*.

17. GOD moreover order'd him to give himself the Satisfaction to Travel, and survey the whole Country of *Palestine*, in all its several Parts; telling him, he would protect him in his Perambulation, and bidding him be as absolutely

18. *Abram* did so, and, at the end of his Travels, settled himself in the * Grove of *Mamre*, near *Hebron*, where he erected an Altar, and continued, with his whole Family, to Worship GOD, with his wonted Piety, Devotion and Sincerity.

* The Plain of Mamre. *Heb.* The Grove of Oaks in Mamre. See cap. xii. 6.

C H A P. XIV.

The C O N T E N T S.

The Battle of the Four Kings, and their Victory over the Five Princes of the Vale of Sodom. Sodom and Gomorrhah plunder'd. Lot taken Captive. Abram pursues the Conquerors; defeats them; rescues Lot, and the Sodomites, retaking all the Plunder. At his Return from the Victory, he is met and congratulated by the King of Sodom; and by Melchizedeck, who blesseth Abram. Abram offers the Tenth of his Spoils to Melchizedeck, as a Priest. Abram's Piety to GOD, and Generosity to the Sodomites.

1, 2. To

Before
CHRIST,
1925.

1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsah king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt-sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

Princes become Tributaries to him, for twelve Years together; who now jointly resolved upon attempting to rid themselves of that Disgrace, and regain their Sovereignty.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

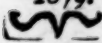
1, 2. TO proceed now to what befel Lot, after his Separation from Abram. Some time after he was settled near Sodom, the Kings of the several Cities lying in that Vale, happen'd to be Confederates in a War against Chedorlaomer King of Elam, and three other Associate Princes in the Countries Eastward of the Vale of Sodom.

3, 4 The Occasion of the War was, [most probably] that Canaan being first in the Possession of some of Shem's Family, the Canaanites took it from them, and for a long time enjoy'd it; till Chedorlaomer (one of the Descendants of Shem) recover'd it again, and made these Canaanitish

5, 6. But Chedorlaomer as firmly resolving not to yield it up, enter'd into Alliance with his three neighbouring Princes, and, next Year, march'd with their united Forces, to quell the Insurrection. But, passing over Euphrates, he first subdued several People (probably of Canaan's Race) that he thought might hinder and annoy his Marches into, or Retreat from, this Country,

7. Then

Y. World,
2079.



7 And they return-
ed, and came to En-
mishpat, which is Ka-
desih, and smote all
the country of the
Amalekites, and also
the Amorites, that
dwelt in Hazezon-ta-
mar.

8 And there went
out the king of So-
dom, and the king of
Gomorrah, and the
king of Admah, and
the king of Zebolim,
and the king of Bela
(the same is Zoar)
and they joined bat-
tle with them in the vale of Siddim ;

9 With Chedorlaomer, the king of Elam, and with Tidal
king of nations, and Amraphel king of Shinar, and Arioch
king of Elasar : four kings with five.

10 And the vale of
Siddim was full of
slime-pits ; and the
kings of Sodom and
Gomorrah fled, and
fell there : and they
that remained fled to
the mountains.

11 And they took
all the goods of So-
dom and Gomorrah,
and all their victuals,
and went their way.

12 And they took
Lot Abrams brothers
son (who dwelt in
Sodom) and his
goods, and departed.

his Person and all his Effects were taken and carried off.

7. Then turn'd his Course, and
came upon the Country afterward
possessed by the *Amalekites*, and
upon the *Amorites* lying near the
Dead Sea ; and so, having clear'd
his Way by these previous Con-
quests, made directly for the Vale
of *Sodom*.

8, 9. The five Confederate Kings
of the Conuntry had ranged their
Army in Readiness to receive them,
posting themselves in a Place full
of Pits and large Cavities, to make
their Camp more difficult of Ac-
cess, and the Flight of the Enemy
more destructive, upon a Victory
over them.

10. But tho' they had *five* Con-
federates against *four*, they lost
the Day, and underwent a terri-
ble Slaughter ; many falling a-
mong those very Pits they trusted
would have buried their Enemies ;
and the rest fleeing to the neigh-
bouring Mountains.

11. *Chedorlaomer* improved this
Victory no farther than to plun-
der the Cities of *Sodom* and *Go-
morrah*, and carry away such Cap-
tives as he thought fit. And so
march'd away with the Booty, and
the Prisoners.

12. Among whom was *Lot*,
(who, for Refuge from the War,
had retired into the City) tho' but
a Sojourner in the Country, hav-
ing no Concern in the Revolt ; yet

13. The

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13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

degrees of Idolatry and Impiety with the rest of those Countries, but retain'd some good Sense of true Religion, and were in League with Abram, to stand by and defend one another.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

of the River Jordan, called Dan.*

15 And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back

13. The lamentable News of Lot's Misfortune was soon brought to Abram, who was stiled the Hebrew, (from his Ancestor Heber) and resided still in the Neighbourhood of Mamre, Eshcol and Aner, Brothers, and Heads of three large Amorite Families, (or perhaps petty Princes) Men that were not sunk into the same De-

Before CHRIST, 1925.

14. Abram thereupon drew out a select Company of his Servants, whom he had beforehand trained up to Arms, in Case of any Assault, to the Number of about three hundred and eighteen, and being join'd with the Forces of his Confederates, immediately pursued, and overtook the Army of the four Kings, at one of the Spring-Heads

15, 16. But, being too inferior to them in Numbers, to engage them in the Day-time, and in a set Battle, he divided his own and his Confederates Forces, into two Bodies, and, in the middle of the Night, attacked and surprized their Camp, in two different Quarters, putting them into perfect

* Joseph. Antiq. Lib. 1. cap. 20. But this Name Dan, was not now the Name of that Place, as spoken of Josh. xix. 47. Judg. xviii. 29. where we plainly read of the first Original of its being so called. Its Name in Moses's Time, was Laish. And therefore this later one of Dan, was most probably inserted afterward by Ezra, the Revizer of these Books. Prideaux Connect. Book V. page 244, 245.

Y. World,
2079.

back all the goods,
and also brought a-
gain his brother Lot,
and his goods, and
the women also, and
the people.

of his Expedition,) his Brother Lot, and all his Effects.

17 And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveh, which is * the kings dale.

18 And Melchizedeck king of Salem brought forth bread and wine: and he was the priest of the most high God.

the Country he lived in; and who, for the better Promotion of true Religion, was himself a Priest, as well as a King, and performed the sacred Offices of it among his own People. This great Man also, at the same Time came forth to meet and congratulate Abram, and provided him a Princely Entertainment for himself and his Company, for their Refreshment after the Fight.

* The Kings Dale. Either sited so upon Account of its being part of the Estate belonging to the King of the Place, viz. Melchizedeck, or wherein he took his Recreation and Delight; or perhaps Melchizedeck may be here emphatically called, the King, from his exemplary Piety and Virtue.

perfect Confusion, and so totally routed; and next Morning pursued them, as far as *Hobah*, in the Vale where *Damascus* is seated: Recovering all the Spoil and Captives, taken at *Sodom* and *Gomorrhah*, and (which was the main Design) his Brother Lot, and all his Effects.

17. As soon as the News of this Victory arrived, the King of Sodom, (who had escaped in the late Battle, and was returned to his City) went out to meet Abram, in his Return from his happy Conquest, to congratulate his good Success, and request his Subjects might be restored to him: And met him in the Vale of *Shaveh*, called the *King's-Dale*.*

18. In that Valley lay Salem, the King whereof was Melchizedeck, a Worshipper of the true GOD, and a Person of most exemplary Justice and sincere Piety, remaining absolutely untainted, amidst the general Corruption of

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Custom of those Times, wherein Men were wont to make their Religious Acknowledgments to GOD, by offering to his *Priest* the Tithe or Tenth of what they possessed, either in the Course of ordinary or extraordinary Providences) paid his Acknowledgment to the Almighty, by presenting the Tenth of what he had taken in the Battle, to *Melchizedeck* his *Priest*, from whom he had been so devoutly blest. *

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thy self.

keep all their Goods, as his own Right, by the Law of Arms.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich :

24 Save only that which the young men have

19, 20. And then as a *Priest*, he in a most solemn Manner gave *Abram* his Blessing, putting up his hearty Prayers to the Only True GOD, the Great Creator and Governor of the World, to confirm the Blessing he had pronounced upon him; and his humble Praises and Thanksgivings for the remarkable Mercies of his late Victory. And *Abram* on the other side, (agreeably to the

21. But to return to the King of *Sodom*. He, to express his Gratitude to *Abram*, for the eminent Service he had done, desired him to return only his Subjects to him, and freely consented, he should

22, 23. But *Abram* told him, That all the Riches he would ever be Master of, should not come from other *Men*, but from *GOD*, upon whose Providence he had most solemnly vowed to rely, and in pursuance of that Religious Resolution, he neither could nor would detain the least thing from him, but restore him both his Subjects and all the Effects belonging to them.

24. Excepting only what was to be allow'd for the Maintenance of the

Before CHRIST, 1925.

* See

Y. World, have eaten, and the
2079. portion of the men
which went with me,
Aner, Eshcol, and
Mamre; let them
take their portion.

the Soldiery, what was paid in
Tithe to *Melchizedeck*, and the
Share his Confederates were to
have; whose Right he could not
undertake to dispose of, tho' he ge-
nerously parted with his own.

CHAP. XV.

The CONTENTS.

Abram further encouraged by a Vision from GOD. His humble Representation upon his want, and utter unlikelihood of having any Children. Is promised a numerous Posterity, from his own Body. His Faith. The Excellency of it; with its happy Effect. The Inheritance of Canaan promised to his Seed. He begs to be gratified with a present and miraculous Sign of so great an Event, and to be acquainted with the Time when they should enjoy it. GOD answers his Request. His Posterity not to enjoy the promised Land, till four Hundred Tears after the Birth of Isaac. The Reason why it was deferred so long. All this confirmed to him, by a miraculous Testimony of GOD's accepting his Sacrifice: With further Particulars about his Posterity in Canaan.

Y. World,
2091.
Bef. CH.
1913.

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.;

of a particular Kind, made to him in the Day-time, yet] so clear and full, that he could not but be certain it was a *Divine* Manifestation; to assure him, GOD would still continue his special Providence over him, against

i. **A**FTER this great Victory, and Abram's generous Improvement of it to the Good of his Neighbouring Princes, GOD revealed himself to him by Way of Vision, [either that of a strong and miraculous Impression upon his Mind, in a *Dream* by Night, or of a Heavenly Representation,

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against any new Invasions, and would reward his Justice and Generosity with Riches far greater than what he had refused to accept from the King of Sodom.

2, 3. Tho' Abram received this Promise with all Faith and Thankfulness, yet it could not but bring into his Thoughts *another* formerly made to him, upon the fulfilling whereof his Heart was chiefly set, as upon the Thing that was to compleat and crown all his other Blessings; and from the earnest Desire of which he now, in humble Manner, represented to GOD, how little the greatest Riches and Plenty of the World, would avail him, if he must, at last, leave them all to the Inheritance of a *Servant*, and had none of his own Children to be his Heirs.

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.

4 And behold, the word of the LORD came unto him saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.

4 In Return to which, GOD was pleased to repeat the *Grand Promise* to him, and bid him be fully satisfied, that no *Servant*, but a *Son*, of his own Body, should become Heir to him, and all the Divine Blessings attending him.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

5. And, to fix it the more firmly upon his Thoughts, he bad him look upon the Stars in the Sky, and remember he now assured him, his Posterity should one Day be such as might bear a Comparison with them, for their vast Numbers.

6 And he believed in the LORD; and he counted it to him for righteousness.

6. Upon this reiterated Promise, tho' Abram saw it, according to the Course of Nature, a Thing highly improbable, if not altogether impossible, that such Aged *

* See the Note on Chap. xvii. 17.

Y. World, People, after such long Barrenness, should beget a Child; yet, upon Consideration of the Divine Power, Truth, and Alfsufficiency, he fully perswaded himself GOD would bring it to pass, and accordingly professed his entire Faith in *him*. And GOD was so highly pleased with the Expression of so rational and virtuous a Persuasion in *Abram*, as to esteem and declare him a truly sincere and good Man, and a great Example of Religious Faith and Obedience. †.

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

7. At the same Time reminding him of the former Course of Providences that had attended him all along, from his first Departure out of his Native Country, to his Settlement in this Land of *Palestine*; and how justly he might conclude from thence, that GOD had no other Design, than to fulfil the Promise of settling his Posterity in it for a long and constant Possession.

8. *Abram* still considering the natural Improbability of having Children by a Wife that still continued Barren, and was much advanced in Years; tho' this Consideration was indeed over-balled by a Promise of a Divine Power in his Behalf; yet he was moved, [either from a natural Curiosity of knowing further the Circumstances of a Thing he so eagerly desired, or else for the still higher Confirmation of his Faith] to request of GOD, to give him some miraculous and sensible Sign and Pledge of the Certainty of so great an Event, and to acquaint him of the Time *, how long it would be before his Posterity should enter upon the promised Possession of the Land of *Canaan*.

† Rom. iv. 9, to 22. Gal. iii. 6, 7, 8, 9.

* That this Circumstance of Time was a main part of *Abram's* Request in this Verse, is very probable from the 13, 14, 15, & 16 Verses, as Le Clerc observes.

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9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

Divine Promise; and Particulars he desired.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

9. GOD was pleased to comply with his Request, by ordering him to prepare a Sacrifice of several such Creatures as were proper for that Purpose; telling him, that by a miraculous Testimony of his Acceptance of what he offer'd, he would engage himself in a solemn Covenant with him, for the Performance of his

then give him Satisfaction in the.

10, 11. Abram provided the Sacrifice according to Order, and stood by, to watch and preserve it, expecting what GOD would do with it.

12. About Sunset, he was cast into a Trance, wherein GOD, in the most lively Manner, represented to his Imagination, the wretched Hardships his Posterity should undergo, before they came into Possession of the promised Land.

13. And then, either while he was yet under the Vision, or after it was over, GOD acquainted him, that what he had, in a Visionary Manner, so represented to him, should certainly be fulfilled in Fact, viz. That it would be about four Hundred Years, [counting from the Birth of * Isaac,

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* See and compare Exod. xii. 40, 41. which is to be thus interpreted, and is illustrated by the Readings of the Samaritan and Septuagint Copies.

Y. World, his first Child by Sarai] before his Posterity would come to enjoy the Country promised him. That during that Course of Time, they would meet with great Difficulty and Afflictions; especially in that part of the Period they were to spend in *Egypt*.

14 And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

ence of your *Posterity*, as I have done *yours*; but also because these *Canaanitish* People will not, till then, become so perfectly and irreclaimably wicked, as to be ripe for that exemplary Destruction your *Posterity* shall execute upon them.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces,

18 In that same day the LORD made a covenant with Abram,

14. But that, at the Conclusion of it, GOD would take a miraculous and terrible Revenge upon their Oppressors, deliver them in a wonderful Manner, from the Power of that injurious Nation, and bring them out of their Country, with great Riches and Plenty.

15. That as to himself, he should never live to see any of these Calamities, but should die in a good Old Age, in peaceable Circumstances, and in the Divine Love and Favour.

17. And this (said GOD) will be the *Time* when thy part of the great Promise made you, in Reward of your great Faith and Virtue, is to take Effect. And the Reason why it is deferred so long, is not only that I may hereby exercise and prove the Faith and Pati-

17, 18. It was now dark Night, when GOD ended these Discoveries to *Abram*; immediately after which, the Divine *Glory* appeared to him, in its usual Form of Clouds, and inexpressible Brightness of Fire, some part whereof passed between the several Pieces of the Sacrifice prepared by *Abram*, and totally consumed them. GOD hereby giving him an extraordinary

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bram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates:

ordinary Sign and Pledge of his Acceptance of him, and, in Condescension to the then Custom of Mankind in making Covenants and Contracts * did, by passing thro' the Parts of the Sacrifice, engage himself to the Performance of his

Divine Promise, relating to the Land of Canaan.

19 The Kenites, and the Kenizites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaims.

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19, 20, 21. At the same Time giving him the Names of the several People (then living) whose Country his Posterity was to enjoy, and the utmost Bounds to which they would extend their Conquests.

* The Ceremony of the most ancient Way of making Covenants was, by cutting a Sacrifice in pieces, and the two Parties passing between them. Who thereby are understood to wish, That GOD might cut them in sunder, as they had done the Sacrifice, if they failed of performing their Engagement.

CHAP. XVI.

The CONTENTS.

The impatient Desire of seeing the promised Seed from Abram, puts Sarai upon persuading him to take a secondary Wife, her self remaining barren. Abram consents; takes Hagar, Hagar's Insolence to Sarai; she is corrected for it; and flees from the Family. An Angel meets her, and sends her back. A Description of Ishmael, and of the People descended from him.

NOW Sarai Abrams wife bare him no children: and

1, 2, 3. IT was now Ten Years since the great Promise of the blessed Seed was first made

G 4

to

Y. World, and she had an hand-
maid an Egyptian,
2093. whose name was Ha-
gar.

2 And Sarai said
unto Abram, Behold
now, the LORD hath
restrained me from
bearing: I pray thee
go in unto my maid;
it may be that I may
† See cap. obtain children by
xxx. 1. her: and Abram
hearkned to the voice
of Sarai.

3 And Sarai A-
brams wife took Ha-
gar her maid the E-
gyptian, after Abram
had dwelt ten years
in the land of Cana-
an, and gave her to
her husband Abram
to be his wife.

4 ¶ And he went
in unto Hagar, and
she conceived: and
when she saw that
she had conceived,
her mistress was de-
spised in her eyes.

to forget her Station,
her self as a proper

5 And Sarai said
unto Abram, My
wrong be upon thee:
I have given my
maid into thy bosom;
and when she saw
that she had conceiv-
ed, I was despised in
her eyes: the LORD
judge between me
and thee.

to *Abram*, and, tho' often repeat-
ed, remained still unfulfilled, for
the greater Tryal of his Faith.
Insomuch that he being now in
the Eighty-fifth, and *Sarai* in the
Seventy-fifth Year of their Age,
she concluded, GOD did not in-
tend to fulfil it by Children to be
born from *her*, but from some o-
ther Woman: And therefore grow-
ing impatient† to see so desirable
an Event accomplish'd one way or
other, she perswaded *Abram* to
comply with the Custom of those
Times, in taking a *secondary*
Wife, (or Concubine) and recom-
mended his Maid-servant *Hagar* to
him, in hopes of Children by her,
which they might look on and edu-
cate as their own, being born of a
Servant-Wife, yet belonged to
them, as their proper Right and
Possession.

4. *Abram* not having yet had
any special Assurance that the pro-
mised Seed should spring from
Sarai in particular, complied
with her Advice, and took *Hagar*
to his Bed: Who, as soon as she
found her self with Child by *A-*
bram, was so far transported, as
to despise *Sarai*, and look upon
Wife, and Mistress of the House.

5. *Sarai* resenting this Usage,
began to expostulate with *Abram*,
telling him, that by his too great
Indulgence toward a Concubine,
he suffer'd his Wife to be injured,
in a Manner no way justifiable,
either before GOD or Man. And
that therefore he would be an-
swerable for it if he did not timely
repress her Insolence.

6. *Abram*

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6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

Upon which *Sarai* beginning to exert her Authority, and keeping a severe Hand over her, *Hagar's* Spirit could not bear it, so that she ran from her Service, and went to seek her Fortune, making the best of her Way for *Egypt*, the Place of her Nativity.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thy self under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ithmael; because

6. *Abram*, with great Tenderness, reply'd, That he allowed of no such Behaviour in his *Concubine*, and that the Prospect of having a Child by her had not endeared her to him, in Prejudice of one that was his proper and beloved *Wife*. She is your *Servant* still (said he) and pray use her as

7, 8, 9. But GOD, out of special Regard to the Child she was big with by *Abram*, stopt her in her Progress, by sending an Angel to her, who convinced her of her Miscarriage to her Mistress, and the Justice of the Hardship she underwent, as a Punishment for it. Ordering her to return home, and patiently to bear her Mistress's Usage, whatever it were.

10, 11. And, for her Encouragement to a dutiful Compliance with this Divine Command, bad her remember *, she was with Child by *Abram*, that great and good Man; every Branch of whose Posterity was to be under the special Care of Divine Providence. And that the Son she was now big with, tho' he were not to be the Father of that Nation from whence the promised *Seed*, the *Saviour* of Mankind was to be born, should yet become the Ancestor

* See v. 4.

Y. World, cause the LORD Ancestor of a great and numerous
 2093. hath heard thy affliction. People. And therefore, in Memo-
 rary of this great Instance of the Fa-
 your of Heaven, in recalling her

and her Son back into *Abram's* Family, he order'd her
 to give him the Name of *Ismael*, [a Word signifying
 as much as, *GOD hath heard*, and implying a Promise
 of his being under a *Divine Protection*.]

12 And he will be
 a wild man; his hand
 will be against every
 man, and every mans
 hand against him:
 and he shall dwell in
 the presence of all
 his brethren.

12. The Angel also gave the fol-
 lowing Description of *Ismael*,
 and of the People descending from
 him, viz. That they should be a
 People affecting to live in a moun-
 tainous and desert Part of the
 World, [viz. Arabia] in a rambling
 and unsettled Manner; infesting
 and pillaging their Neighbours
 and being as often attack'd and infested by them. But
 yet should always continue a Nation by themselves,
 dwell in the Neighbourhood of some or other of *Abram's*
 Posterity, who tho' they may often annoy, yet will ne-
 ver be able to dispossess them of their Country *.

13 And she called
 the name of the
 LORD that spake un-
 to her, Thou God
 seest me: for she said;
 Have I also here look-
 ed after him that
 seeth me?

14 Wherefore the
 well was called Beer-
 lahai-roi; behold, it
 is between Kadesh
 and Bered.

13, 14. *Hagar* most humbly
 and thankfully submitted to the
 Angel's Directions; and, as an
 Acknowledgment of him to be the
 Messenger of the True *GOD*, and
 to preserve the Memory of so great
 a Favour, she called him by the
 Name of *El Roi*, [i. e. the *GOD*
 of *Vision* or *Appearance*] and the
 Place †, where this Divine Mani-
 festation was made to her, she
 called *Beer-Le-hai-roi* [i. e. *The*
Well of the Living GOD that hath
looked on me.]

* Note, This is a most exact Prophetick Account of the Ara-
 bians, especially the Wild Arabs, as they continue to this very
 Day, according to the Descriptions of Abul Pharusi, and Dr. Po-
 cock's Observations upon that History. † Ver. 7.

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15 ¶ And Hagar bare Abram a son: and Abram called his sons name, which Hagar bare, Ishmael.

16 ¶ And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

15, 16. In short, *Hagar* returned back to her Mistress, was delivered of a Son, whom *Abram* named *Ishmael*, as the Angel had appointed. All this being transacted in the Eighty-sixth Year of his Age.

Before CHRIST, 1911.

CHAP. XVII.

The CONTENTS.

*GOD appears again to Abram. *Renews the Promise; especially that of CHRIST, the promised Seed, to be derived from Sarai. Changes his Name from Abram, to Abraham. The larger Sense of this latter Word. Circumcision instituted. The Design of it. Sarai's Name changed, as a Divine Pledge of her having a Son. Abraham's Transport at this joyful News. Blessings promised to Ishmael, but the Great Promise, of being the Father of that Nation, from which CHRIST should spring, appropriated to Isaac. Abraham obeys the Command of Circumcision.*

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him; I am the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

1, 2. FOR thirteen Years longer, Y. World, after the Birth of *Ishmael*, 2106. even to the Ninety-ninth Year of *Abram's* Age, and to the Eighty-ninth of her own, did *Sarai* continue barren. At which Time the Divine Majesty appeared to *Abram*, to satisfy him, that the *Blessed Seed*, so especially promised him, should not descend from *Hagar*, but from one much more agreeable to his Wishes. Exhorting him, in the mean time, to go on in his Religious Sincerity and Obedience

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Y. World, 2106. dience, as became one who is continually under the Blessing and Inspection of the Alpowerful Creator: And then he should see all the Divine Promises fulfill'd to his utmost Satisfaction.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

* Rom. iv. 12, 17.

future, from *Abram* to *Abraham* [this latter Word signifying in a still higher Sense, a *Great and Mighty Father* †.]

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting

3, 4, 5, 6. *Abram*, out of Reverence to the Divine Majesty, or out of Astonishment at the Brightness of its Glory, fell prostrate upon the Ground: When GOD proceeded, by a Voice directed to him, to give him still more express Assurance how faithful he would be to the Promises made to him; by not only raising from his Posterity, many powerful Princes, and Kingdoms, and rendring him the Father of many Nations, in a *Literal* Sense, but in a *Spiritual* one too; by making him a Father and Example to truly Religious Men of all || Countries and Generations, who should hereafter believe in and obey *CHRIST**, the promised *Seed*, derived from his Family. Upon which Account GOD order'd him to change his Name for the

7, 8. And, for your yet higher Satisfaction in the Case of one particular Branch of your Posterity's enjoying this Land of *Canaan*, and of being my peculiar *Church* and People, encompassed with the special

|| A Father of many Nations. *The same as all Nations*, Chap. xxii. 18.

† Abraham. Note, *This Word is compounded of these three*, viz. אב, Father, ך, High, or Mighty, and ם, A Multitude. *Whereas that of Abram is compounded only of the two former.*

lasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep between me, and you, and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your fore-skin, and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger which

special Blessing and Protection of Before Heaven therein for many Generations; I will now [says GOD] appoint you a certain *Usage*, to be observed by your self and all your Posterity, as a new and standing *Badge* or Character of your being *my* peculiar People; and as a significant *Sign* and Memorial of the same solemn Covenant I have formerly made with, and now hereby design to confirm to you and them.

9. And both you and they must always remember punctually to observe this *Usage*, and to perform the Conditions of this Covenant on your Parts, in Order to your Enjoyment of the Blessings thus promised by me.

10, 11. Now the *Usage* is this, That your self, and all your Family and Posterity of the Male-Kind, be *Circumcised*, by cutting off the Fore-skin of their secret Part; making this the constant and perpetual Mark of such as belong to your Family, as dedicated thereby to *my* true Worship and Service; and whereby *I* will own *them* as Members of my peculiar *Church*, from Age to Age; till such Time as I shall think fit to abolish it.

12, 13. None of your Family are to be exempted from this Rite, that intend to continue with you, and become a Sharer in the Privileges of, and Blessings promised to you. You must endeavour to persuade all your Sons, and Men-Servants, of what Denomination soever, to submit to it. And let their

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Y. World, which is not of thy
2166. feed.

12 He that is born in thy house, and he that is bought with thy money must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

Punishment as I shall think fit to inflict upon him for the wilful Violation of my plain and positive Institution.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and give thee a Son also of her: yea, I will bless her, and she shall be a mother of nations, kings of people shall be of her.

were to be Princes and Heads of several considerable and large Countries. And, as a Pledge of this desirable

their Children, in all succeeding Times, undergo it at * Eight Days Old; that the Pain and Terror of it may be the less. And so you, and all yours, shall wear that Mark in their Bodies, that may be a constant, sensible, and most remarkable Token of the Favour of being in Covenant with Me †.

14. And whatever Member of your present Family, or future Posterity shall refuse or neglect to perform this Injunction, shall be excluded from the Society of my True Worshippers, have no Share in the Blessings thus promised to your Posterity, but be left to such

15, 16. And now, after a long and sufficient Tryal of his Faith and Patience, by the Barrenness of his Wife *Sarai*, GOD was pleased to assure him, in plain Terms, that the promised *Seed* should be born of none but *her*; that, notwithstanding her great Age, she should shortly be deliver'd of a Son; who should become the Ancestor, not only of that peculiar People and Church of GOD, from whom the *Messiah* was to come, but of many other great Personages, that

* At Eight Days old. See Levit. xii. 3.

† Note, Concerning the Fitness and Significance of the Ceremony of Circumcision, as here enjoined, the Reader may see Bp. Patrick upon this Chapter.

Event, GOD order'd him to make the like Change in her Name, as he had done in his own, calling her, for the future, not *Sarai*, [which signifies, *My Mistress* or *Princess*,] but *Sarah*, [signifying, a *Princess*, or *Mistress of Multitudes*.] Before CHRIST, 1898.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

to continue the Life of *Ishmael*, and fulfil his Promise in him, tho' but the Son of his Concubine.

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

17, 18. At hearing of so strange and unexpected a Blessing, *Abraham* fell prostrate before GOD, Worshipping him with the humblest Reverence, and expressing the utmost Degrees of Joy and Admiration, and saying, he could never have hoped for, or believed a Thing so much surpassing all the common Course* of Nature and Providence: It would have been satisfactory and sufficient for him, and what he ought to be infinitely thankful for, if GOD were pleased

19. But GOD bad him not be too much surprized at, nor in the least diffident of, the Designs of Heaven; for that *Sarah* was always intended by Divine Wisdom, to be the Mother of the special and blessed Part of his Posterity. And that accordingly, the particular Blessings promised to *Abraham*, were to be fulfilled in the Race, not of *Ishmael*, but of a Son spring-

* Note, The Surprise and Wonder Abraham was now in, proceeded not from the Consideration of his own Age; it being no way uncommon for Men at that Age to beget Children, and Abraham himself being born of Terah in the 130th Year of his Age, Terah living to 205. But the chief Wonder lay in their having a Child after so long a Period of Barrenness in Sarah, who in the Vigour of her own and her Husband's Life, continued Childless, for at least five and twenty Years together. See also Whiston's Chronol. of Old Test. pag. 36, 37.

Y. World, ing from *her* Body. Whose Name [in Memory of the
 2106. great Joy and Surprise wherewith he received the Pro-
 mise of his Birth] GOD appointed should be *Isaac*
 [signifying, Joy or Laughter.

20 And as for *Ishmael*, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with *Isaac*, whom *Sarah* shall bear unto thee: at this set time in the next year.

22 And he left off talking with him, and God went up from *Abraham*.

23 ¶ And *Abraham* took *Ishmael* his son, and all that were born in his house, and all that were bought with his money, every male among the men of *Abraham's* house; and circumcised the flesh of their fore-skin, in the self-same day, as God had said unto him.

24 And *Abraham* was ninety years old and nine when he was

20. As to your Son *Ishmael*, [said GOD] you shall be gratified in him too. He shall live to become the Father of a numerous Posterity: From him shall descend Twelve eminent Persons, the Founders of as many several large Tribes and Clans of People*, which shall afterward become exceeding populous and powerful.

21. But [as I said] the peculiar Privileges of being my Church and People, from whom the promised *Messiah* and *Saviour* is to be born, are fixt to the Family of *Isaac*, who shall be born of *Sarah* about this Time Twelvemonth.

22, 23. As soon as the Divine Majesty disappeared, and left *Abraham* to himself, he immediately entred upon Execution of the Orders given him about *Circumcision*, as the external Sign and Pledge of his being in Covenant with GOD, and the Condition of his being entitled to the promised Blessings.

24, 25, 26, 27. And accordingly, caused himself, his Son *Ishmael*, and all the Males of his Family

* See Cap. xxv. 12, &c. Where these several People are named; who at first were Inhabitants of Arabia Petræa, and, in Process of Time, became the terrible People called Saracens.

was circumcised in the flesh of his fore-skin.

25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his fore-skin.

26 In the self-same day was Abraham circumcised and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger were circumcised with him.

Family to undergo that painful Rite, all in one and the same Day, which was in the Ninety-ninth Year of Abraham's Life, and the Thirteenth of Ishmael's.

Before CHRIST, 1898.

CHAP. XVIII.

The CONTENTS.

Another Divine Appearance to Abraham. He entertaineth three Angels. Sarah promised a Son. She over-hears it; laughs at it; denies her Laughter, and is gently reprov'd for it. GOD acquaints Abraham with his intended Destruction of the Sodomites. His humble Intercession for them. The gracious Answer of GOD to his Request.

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day.

i. Abraham, having so cheerfully and obediently submitted himself, and all his Family to the Pain of Circumcision, received, soon after, the Favour of another Manifestation of the Divine Glory* to him, to comfort,

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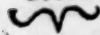
encourage, and commend him, for his Dutifulness and Sincerity.

2 And he lift up his eyes and looked, and

2, 3, 4, 5. GOD at the same Time sending three Angels*, from the

* Note, Le Clerc thinks GOD's Appearance to Abraham in this Passage, was only by mere Angels here mentioned. But

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2106.



* See Heb.
xiii. 2.

and lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My LORD, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest your selves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that you shall pass on: || for therefore are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastned into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hastned to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

the 22d and 33d Verses bespeaking a plain Distinction between the one and the other; I have followed the Sense of Bishop Patrick, as much the clearer of the two. See Note on ver. 13.

|| For therefore are ye come to your Servant. Or rather, *כִּי-בָאתֶם*, since ye are come, or, seeing ye are come to your servant.

the Retinue of the Divine Majesty, in the Shape of Men, to converse with him, to give him fresh Assurance of the promised Seed by Sarah, and to acquaint him with his intended Judgment upon Sodom, and the Neighbouring Cities. At first Sight, * Abraham took them to be Men, that were travelling to one of those Places; and as they seemed, by their making toward his Tent, to be tired of their Journey, and to be willing to accept of some Refreshment in the Heat of the Day, he went toward them, and, in the most kind and pressing Terms, invited them in, to take the best Accomodations his House would afford them. Which they accepted of accordingly ||.

6, 7, 8. Abraham ordered his Wife and Servants to prepare an Entertainment, as speedily as 'twas possible, of such Things as his Estate naturally afforded. And then stood and waited upon his Guests in Person.

9. During

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9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

Measure, delight and please her. Abraham reply'd, she was just by, in her own Appartment.

10 And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him.

11 Now Abraham and Sarah were old, and well stricken in age: and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within her self, saying, After I am waxed old, shall I have pleasure, my lord being old also?

13 *And the LORD said unto Abraham, Wherefore did Sarah laugh,

9. During their Stay with him, one of the Angels, in a Manner that bespoke him to be far more than Man, asked him for his Wife, telling him, he had that to impart to her, that would, in the highest

10, 11, 12. Then let me [said the Angel] in the Name of GOD, assure her, she shall not fail of seeing the Promise made to you punctually fulfilled, by her having a Son, within these nine Months. [The usual Time of perfecting the Life of a Child in the Womb.] Sarah's Appartment joining close to the Room they were in, she overheard the Angel's Words, and not knowing, as yet, who they were, nor ['tis probable] having heard from Abraham the Particulars of the last Intercourse between GOD and him, cap. xvii. and withal knowing herself to be past all Natural Prospect of Conception, and her Husband [as she thought] superannuated; she could not forbear bursting out into a Fit of Laughter, at a Thing she took to be so wild, and even impossible.

13, 14. The * Angel over-hearing her, as she had done him, bad Abraham call in his Wife, to be
H 2 examined.

* And the Lord said, i. e. The Angel, as the Messenger of GOD, says M. Le Clerc. Or, the LORD himself, who was now with the Angels in the Shechinali, according to Bishop Patrick. Or, the LORD, i. e. CHRIST, the Son of GOD, the great Angel of the Covenant, as most of the Ancient Fathers, and many of our best Divines understand it. See Dr. Clark's Script. Doct. of the Trin. numb. 616. and his Reply to Mr. Nelson, pag. 161, 162. See also the Note on Chap. iii. 9. of this Book.

Y. World, laugh, saying, Shall
2106. I of a surety bear a

child, which am old?
14 Is any thing too
hard for the LORD?
At the time appoint-
ed will I return unto
thee, according to the
time of life, and Sa-
rah shall have a son.

15 Then Sarah de-
nied, saying, I laugh-
ed not: for she was
afraid. And he said,
Nay, but thou didst
laugh.

her, he knew it to be *her*; bidding her deny it no fur-
ther, and she should have no further Reproof for it.

16 ¶ And the men
rose up from thence,
and looked toward
Sodom: and Abraham
went with them to
bring them on the
way.

17 And the LORD
said, Shall I hide from
Abraham that thing
which I do;

18 Seeing that A-
braham shall surely
become a great and
mighty nation, and all
the nations of the
earth shall be blessed
in him?

19 † For I know
him

examined upon what Reason, after
so solemn a Promise from GOD,
she could, in so unthoughtful a
Way, express her Disbelief of his
Messenger, as if Things, by being
barely out of the Reach of meer
Natural Causes, were not yet
within the Compass of *Divine*
Power? Or as if GOD could fail
of what he so absolutely engaged
himself to perform.

15. *Sarah* being called in, soon
found what and who her Husband's
Guests were, and, out of Fear and
Confusion, pretended it was not
she that laugh'd, but some other
of her Family. The Angel, in
Compassion to her Infirmary, told

16. When Dinner was over, the
Angels departed, and went into
the Road for *Sodom*; *Abraham*
out of Respect going part of the
Way with them.

17, 18, 19. Then either ¶ GOD
himself, or one of the *Angels* in
the Name of GOD, told him, the
Almighty was so well satisfied of
his Faith and Sincerity, and of
the Religious † Care he would al-
ways take of himself and his Fa-
mily, thereby to render himself
truly worthy of those Divine Pro-
mises, the Performance whereof
would be a most eminent Blessing
to him and to all Mankind; that,

¶ See Note on Verse 13.

† For I know him, that he will teach his Household, &c.
Thy

him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;


21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

of all such enormous Vices, as they see to be attended with such dreadful Consequences.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

his Brother Lot, and his Family, dreading they might all be involved in the same common Calamity, resolved to make his immediate Addresses to GOD, by humble Intercession in their Behalf.

23 ¶ And Abraham drew near, and said, Wilt thou also de-

in Token of his high Approbation Before CHRIST, 1898. 

of so great and virtuous a Man, GOD thought fit to communicate to him beforehand his intended Judgment upon Sodom, and its adjacent Cities.

20, 21. Know therefore [says GOD] that one main Design of the Coming of these Angels is, to take severe Cognizance of the leud Sodomites, and Inhabitants of the other Cities of that Vale; and, in Case they are become irreclaimable, to punish them with an exemplary and total Destruction. The Memory whereof may remain in your Family, as a lasting and useful Monument of Divine Justice, to deter them from the Commission

22. The Angels then parted from Abraham, and went directly for Sodom. When Abraham, touch'd with the utmost Compassion to hear of such terrible Denunciations against his neighbouring People; and out of particular Concern for

23, 24, 25. He founded his Request accordingly, upon a religious Acknowledgment of the perfect Justice

H 3

These Words, I think, may be more truly render'd thus, For I know [i. e. I love] him, because he will teach his Household, &c. See Noldius Concordan. Heb. pag. 522.

Y. World, stroy the righteous
2106. with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the judge of all the earth do right?

and give them all some further Space for Repentance.

26 And the LORD said, If I find in Sodom fifty righteous within the city, then will I spare all the place for their sakes.

27 And Abraham answered, and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five? and he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty

Justice and Mercy of GOD, as the All-wise Governor of the World. From the Consideration of the former of which Divine Attributes, he expressed an humble Assurance, GOD would, in inflicting his Judgments, make a Distinction between good and bad Men, and not inflict upon the one the Sufferings due only to the other. But, on the contrary, that if any considerable Number [suppose Fifty] of truly religious People were found in these Places, he hoped, and prayed, that, for the sake of such as were so eminently pious, as to stand the Shock of so general a Corruption, the merciful Judge of all the Earth would grant a general Reprieve,

26. GOD was so well pleased with the great Piety and Charity of this Prayer, as to assure Abraham he would do it, upon that Condition.

27, 28. The good Man, encouraged by so merciful an Answer to his Request, presumed to beg of GOD again, to be so far indulgent to a poor and mortal Creature, as to abate five of the Number he propos'd. And GOD most readily and graciously complied with his Desire.

29, 30, 31, 32. In fine, Abraham, out of his great Charity and Compassion for Mankind, pursued his Intercession for these sinful People

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forty found there. And he said, I will not do it for forties sake.

30 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenties sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for tens sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

People so far, and with that religious Earnestness, Humility and Devotion, as to obtain a Promise from GOD, bespeaking the most infinite Degree of Divine Justice, and tender Mercy, viz. That he would not only deliver Lot, and the rest of his pious Family, from the intended Destruction, but if [beside them] so small a Number as Ten, truly sober and virtuous People, could be found in all the five Cities of the Vale of Sodom, he would, for their Sakes, withhold his present Judgment from them all.

33. Abraham having received an Answer to his Prayers so full and gracious, that he had nothing more, which, in Reason and Duty, he could offer upon this Matter; the Divine Majesty withdrew its Presence, and Abraham returned home to his House at Mamre.

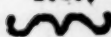
C H A P. XIX.

The CONTENTS.

Two of the Angels arrive at Sodom. Lot entertaineth them. The Sodomites attack his House. Are struck with Blindness. Lot and his Family order'd to quit the Place. He interceeds to have Zoar spared, as a Place of Retirement for himself and Family. It is granted him. His Wife lingreth behind, and is destroyed by the Tempest. Lot leaveth Zoar, and why. The Incest of his two Daughters. The Birth of Moab and Ammon.

Y. World,

2106.



And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now my lords, turn in, I pray you, into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto

1, 2, 3. ONE * of the three Angels, that appeared to Abraham, having dispatched the particular Business he was sent upon, [*viz.* * to assure him of his Wife's Conception, and the very Time of it also] was gone away; while the other two, whose Errand was to take Cognizance of the wicked Cities of Sodom, &c. arrived there in the Evening of the same Day, and at their Entrance into the Town, were invited to an Entertainment by Lot, in the same kind and respectful Manner as they had before been by Abraham. And, whether it were to make further Trial of his Kindness, or to appear shie of trusting themselves with any that belonged to so leud and wicked a Place, they refused his Offer, at first, telling him, with an Ayre of seeming Dis-

* Cap. xviii. Verse 1, to the 16th. Where see the Note on Verse 13.

unto him, and entred into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

Disdain, that they had rather lie abroad, than be entertain'd by any such irreligious Wretches. But, upon his Importunity, and Assurance of his having none but kind and generous Intentions toward them, they consented to accept his

Kindness; and he accordingly treated them in the best Manner the Time of their Stay would permit.

4 ¶ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

4, 5. It soon appeared to what a desperate and incurable height the Debauchery of that Place was arrived, for the People being informed of their Arrival, and [most probably] how beautiful they were, came, before Bed-time, from all Quarters of the Town, demanding of Lot, to let them have his Strangers, in order to satisfy their unnatural Lusts upon them.

6, 7. The good Man went out to them, to try if, by any Persuasions, he could draw them off from so vile and wicked a Purpose.

8. Telling them [in the Heat of his Zeal and Perplexity of Mind] that of the two, he had rather they should violate the Chastity of his own Daughters, whom he had so painfully and virtuously Educated, than, in so barbarous a Manner, break all the Rules of Hospitality, by abusing Strangers, that had a Right to his Protection.

9. But

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Y. World, 9 And they said, 2106. Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: Now will we deal worse with thee, than with them. And they pressed sore upon the man, *even Lot*, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place.

13 For we will destroy this place: because the cry of them is waxen great before the face of the LORD, and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married

But all would not do; for, instead of being persuaded, they began to contemn and reproach him, for pretending [while a meer Sojourner] to set up for Reformation of Manners. And, in short, threatned, if he did not immediately comply, they would force open his House, and use him worse than they would do his Guests.

10, 11. And had certainly been as good as their Word, but that the Angels, by an extraordinary Power, took him from them into the House, and, at the same time, struck the People with a miraculous Dimness or Confusion in their Sight, that they could see nothing right, or in its right Place, and so were forced to wander about, without being able so much as to find the Way to the House again.

12, 13. The Angels then acquainted Lot, upon what Design they came thither, *viz.* to execute a miraculous Destruction upon *Sodom*, and the other Cities of that Vale, for their incurable Degree of Leadeness and Vice. But that GOD, for his Sake, had determined to spare all that belonged to his Family, whether by Blood or Marriage, and therefore order'd him to give them immediate Notice to quit the Place.

14. He did so. But those Natives of *Sodom*, that had married into his Family, looked upon what

married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city: but he seemed as one that mocked unto

what he said to be meer Whimsey and Imagination. And some of them [*probably*] could not be brought to retire out of the City by his Persuasions.

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his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all thou be consumed.

18 And Lot said unto them, Oh not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast mag-

15. Early, therefore, next Morning, the Angels commanded Lot to hasten away, with his Wife and two Virgin Daughters that lived in the House with him, for that the Divine Judgment upon the Cities was to begin forthwith.

16, 17. Lot not hastning so fast as was requisite, either out of Desire to convey some of his choicest Goods along with him, or else detaining the Angels by Prayer and Intercession to GOD for the City, they took him, with his Wife and Daughters, and, with a merciful kind of Constraint, led them out of the Place: Charging them to flee to the neighbouring Hills for their Lives, without the least Stay in any part of the Vale; for that the very Ground itself would be all broken up and destroyed thro' the whole Extent of it.

the plain: escape to the mountain, lest

18, 19, 20. Lot then, either fearing he should not be able to reach the Hills, before the Destruction might reach him, or else dreading to live in so lonesome a Habitation, in humble and pressing Terms begged, that the next City, lying

Y. Wor^d 2106. *signified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die.*

lying nearest to *Sodom*, and being but a small Place, the least of all the Five, might be spared, if it were but for the sake of himself and his Family, to hide their Heads, and live in for the future.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

21. The Angels told him, *GOD* had graciously answer'd his Request, and would spare that particular Town, purely upon his Account.

22 Hast thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called *Zoar*.

22. Ordering him, without any further Petitions, to make the best of his Way thither, and promising they would not begin the Destruction till he was actually arrived there. Now from *Lot's* pleading for this Place, and from the *Smallness* of it, it changed its Name

from that of *Bela*, to *Zoar*, [signifying a *small* and *little* Thing.]

23 ¶ The sun was risen upon the earth when *Lot* entred into *Zoar*.]

23, 24, 25. As soon as *Lot* was got to *Zoar*, which was about Sunrise, the two Angels, the Instruments of the Almighty Power of *GOD**, effected the total Ruin and Destruction of the other four Cities

24 * Then the *LORD* rained upon *Sodom*

* The Lord rained — fire — from the Lord, i.e. *The Lord*, the Word or Son of *GOD* [the Representative and Agent of the Father] executed the Vengeance of *Jehovah* the Father upon these People. Thus while the Psalmist says, *Jehovah* laid the Foundations of the Earth, *Psal.* cii. 25. the New Testament says, *CHRIST* laid the Foundation of the Earth, *Heb.* i. 10. See Notes on Chap. iii. 9. and xviii. 13.

Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

unwholesome Lake [called the *Dead*, or *Salt Sea*] to remain a perpetual Monument of Divine Vengeance upon the irreclaimable Wickedness of Mankind.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

the City, and her Friends in it, or to lament their Fate, was overtaken by the dreadful Storm beforementioned, which wrapped her Body so thick with Nitro-sulphurous Matter, as to congeal and candy it into a Substance as hard as Stone, and left it like a Pillar of Rock-Salt*, to remain a Monument of Disregard to the Divine Favour and Deliverance.

27 ¶ And Abraham gat up early in the morning, to the place where he stood before the LORD.

28 And he looked toward Sodom and Gomor-

Cities of this Vale, viz. *Sodom*, Before *Gomorrah*, *Admah* and *Zeboim*, CHRIST, 1898.

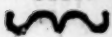
with all their Inhabitants, and the whole Vale it self; by Means of the most dreadful Lightning from Heaven, that consumed all before it, and by a terrible Earthquake, that broke up the very Soil of the Earth, and by an Irruption of bituminous Waters, turn'd the whole Vale into one heavy, stinking and

26. Mean time, *Lot's* Wife, not paying the same Regard to the strict Charge given by the Angels, as her Husband had done, but loitering behind, out of a foolish Curiosity to see what became of

27, 28. The same Morning on which this terrible Destruction began, *Abraham* repaired very early to the Place where he had, the Day before, made his Addresses to GOD, [lying near some part of the Road leading to *Sodom*] to see

* And she became a pillar of Salt. Note, I have given that Sense, which is thought, by the most learned and judicious Writers, to be most agreeable both to the Words of the Text, and to the Circumstances of the whole Transaction. The Reader that would please his Curiosity in seeing a Variety of other Opinions concerning it, may consult M. Le Clerc's Append, in *Genesin. Tract. de Statua Salis*.

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Gomorrh, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

see what Success his Intercession had, and what the two Angels had done, with Respect to those sinful Places, and was there a distant Spectator of their Smoke and Ruins, and found them, to his great Grief; too desperately wicked for Divine Mercy it self to bear with any longer.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembred Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the

29. But, to comfort him under that Concern, he soon learnt the welcome News, that his Prayers had been so far answered, that GOD had deliver'd his pious Kinsman Lot, from the general Destruction.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

30. Notwithstanding the terrible Execution they had seen upon their leud Neighbourhood, and the merciful Reprieve they had obtain'd by Lot's Intercession, the People of Zoar continued as unreformed as ever; and, in a short time made him so tired and perfectly afraid of continuing any longer among them, that he chose

to retire, with his two Maiden Daughters, and reside in a Cave in one of the Mountains to which the Angels had formerly directed him, *ver. 17.*

31, 32. During their Habitation in that desolate Place, the two young Women, deploring with each other the entire Loss of all their Kindred and Countrymen, whereby they imagined themselves deprived of all Hopes of Marriages; [at least with such Men as were proper and fit for them] a Consideration that went the nearer to their Hearts, because they were

31 ¶ And the first-born said unto the younger, Our father is old, and there is not a man in the earth, to come in unto us after the manner of all the earth.

31, 32. During their Habitation in that desolate Place, the two young Women, deploring with each other the entire Loss of all their Kindred and Countrymen, whereby they imagined themselves deprived of all Hopes of Marriages; [at least with such Men as were proper and fit for them] a Consideration that went the nearer to their Hearts, because they were

32 Come, let us make our father drink wine, and we will lie with

full

Chap. XIX. *Book of GENESIS.*

III

with him, that we may preserve seed of our father.

full of the same Hopes and Wishes which, in those Times, possessed all good People, of being themselves the Parents of the promised and blessed * *Seed*: And, despairing of any other Method, they contrived how to propagate by their own Father, rather than suffer their Family to be quite extinct. But, well knowing *Lot* would never consent to so unnatural an Action, in his right Senses, they resolved to draw him into it, by raising his Spirits by immoderate Drinking.

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33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of *Lot* with child by their father.

37 And the first-born bare a son, and called his name *Mobab*: the same is the father of the *Mobabites* unto this day.

38 And the younger, she also bare a son, and called his name

33, 34, 35, 36. They persuaded their Father to drink more freely than ordinary, for two Nights together, under pretence of chearing his Spirits under his Solitude and Affliction; and then, in the heat of his Wine, each, in her Turn, got to Bed to him, and became with Child by him, while the innocent Man scarce knew, or at least remembered not what he did.

37, 38. Thus the eager and immoderate Desire of continuing their Family and Posterity, drew these, otherwise virtuous Women, into a most unlawful Commission, and betray'd their Father into what he would never have acted or thought of. And when they were

* See the Paraphrase on Chap. xvi. 1. and on Chap. xxx. 1.

Y. World, name Ben-ammi : the
2106. same is the father of
the children of Am-
mon unto this day.

were delivered of their Children, [which were both Sons] they seemed to be so far from being ashamed of what they had done, that, in Memory of it, they named their Children by Words that might express the very Thing they aimed at. For the Eldest Daughter called hers *Moab*; [signifying, *The Seed, or Offspring, of my Father,*] the Younger named hers, *Ben-ammi* [i. e. *A Child of my own Family, not of a Stranger.*] And they became the Ancestors of two Nations, viz. the *Moabites* and *Ammonites*.

CHAP. XX.

The CONTENTS.

Abraham removes to Gerar. Conceals his Marriage with Sarah. The King takes her for his Concubine. Is miraculously prevented. He expostulates with Abraham. Abraham's Excuse. Sarah's Reproof from the King. The King restores her to Abraham. He and the Court are miraculously cured: And treat Abraham with great Kindness.

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AND Abraham journeyed from thence toward the south-country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

at *Mamre*, but removed more Southerly, to *Gerar*, the then Capital City of *Palestine*, lying upon the Borders of the *Egyptian* Territories.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of

1. TO return now to the Account of *Abraham*, whose Posterity is to be the chief Subject of the Sequel of this Divine History. Some Time after the Destruction of these Cities in the neighbouring Vale of *Sodom*, *Abraham* thought fit to continue no longer

2. And because *Sarah*, tho' more advanced in Years, continued yet very beautiful, and *Abraham* having the same Opinion of the Leudness

Chap. XX. Book of GENESIS.

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of Gerar sent, and took Sarah.

Leudness of this, as he had before of the *Egyptian* Court; persuaded her again not to go under the

Before CHRIST, 1898.

Character of his *Wife*, but his *Sister*, as she had before done in *Egypt*, cap. xii. 13. and the Event was exactly the same as happen'd there; for the King of the Place was no sooner inform'd of her Beautifulness, but he sent for her to Court, and intended her for one of his Concubines.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is a mans wife.

3. But before ever he had any Opportunity of making Use of her as such, GOD inflicted upon him and his whole Court a miraculous Distemper, that deprived both Men and Women of the Power of all mutual Enjoyments for Propagation *; and, by a divine * See vet. Impression upon his Mind in a 18. Dream, signified to the King how

the Case was, ordering him, as he valued his own, and his Subjects Lives, to restore *Abraham* his Wife again.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

4, 5. The King, having no Design to injure another Man for the Gratification of his own Pleasure, pleaded his own Innocence, and begged that neither himself nor his Subjects might suffer for what was wholly owing to the Misinformations of the very Parties for whose Sakes the Punishment was inflicted upon them. Expressing his pious Hope and Assurance, That the divine Justice would do him Right.

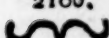
5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart, and innocency of my hands have I done this.

6, 7. GOD answered him, he knew he had no wicked and unjust Design in what he had done, and that therefore, though he had, in so severe and extraordinary a Manner, prevented him

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also with-

I

from

Y. World, 2106.  held thee from sinning against me; therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou, that thou shalt surely die, *thou*, and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will

from committing an Evil he might involuntarily have been drawn into; yet, as it was done in Behalf of his faithful and virtuous Servant *Abraham*, if he would return him his Wife again, and use him kindly, he and his whole Court should be immediately cured of their Distemper, by the Prayers and Intercession of that good Man, who had a peculiar Intercourse with Heaven, and an Interest in the divine Favour. But if he refused to comply, it should cost him and his Courtiers their Lives.

8. Next Morning the King called his Council together, and acquainted them with the Circumstances of his Dream, who all concluded with him it was a *Divine* Admonition; expressing a Religious Fear and Consternation at it.

9, 10. In Obedience therefore to it, the King forthwith sent for *Abraham* and *Sarah*, and expostulated with him, why he had imposed upon him, and, by concealing his Marriage, brought him and his whole Court under such a present Judgment, and put them in Danger of a compleat Destruction? Demanding of him what he had observed in his Country, that could put him upon such a Project.

11. *Abraham* reply'd, that the Countries he had hitherto lived in, abounding in such an universal Corruption and Debauchery, made him conclude, or fear, at least, this

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will slay me for my wives sake.

12 And yet indeed *she is* my sister; *she is* the daughter of my father, but not the daughter of my mother: and she became my wife.

to Terah his Father,

13 And it came to pass, when God caused me to wander from my fathers house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

me away; and so we agreed, in all strange Places, to call *Sister* and *Brother*; doing only the same Thing here as I have done elsewhere, for my own Preservation, which I hope may be excusable.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

this of *Gerar* was no better than the rest, and so to use this Stratagem in his own Defence.

12. Then as to the *Fallacy* he had put upon them, it could not be called a direct *Lye*, but only a Concealment of some part of the *Truth*. For that *Sarah* [according to the known Stile of those Times] was properly enough called his *Sister*, being Grand-daughter by another Wife.

13. Now, says he, being obliged, by Virtue of a divine Command, to leave my own Native Country, to avoid the Contagion of the general Idolatry and Profaneness that had overspread it, and finding but too much Reason to suspect I should meet with much the same Degree of Leudness wherever I came, I dared not own this beauteous Woman for my *Wife*, for fear her Beauty should be a Temptation to others to make

14, 15. The King, being tolerably well satisfied with this Account, and apprehending the Man to be under the special Guidance and Protection of Heaven, was not only reconciled to him, but made him large Presents of Cattle and Slaves, restored him his Wife, and gave him free Liberty and Protection to live in what part of his Dominions he pleased.

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Y. World, 16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

good Man. But, by way of gentle Reproof, advised her not to use any more Artifices in disowning him for her Husband, but to wear her Veil over † her Face, as she ought to do, that every body might know her to be a married Woman, to prevent such Misfortunes for the future.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

16. Then, turning himself to Sarah, told her, she was free to return again to her Brother, [as she called him] and might live with him without any Fears from him or his Court; for he was so far from designing him any Injury, or resenting what had passed, that he had made him a Present of great Value, as a Token of the Esteem he had of him, as a virtuous and

17, 18. In fine, the King having readily complied with the divine Admonition, and done Abraham, not only perfect Justice, but Kindness too, Abraham, in Return interceded immediately with GOD in his Behalf, and procured him and the whole Court a speedy Release from the Judgment they laboured under, upon his Account; and they were all restored, Man and Wife, to the Power of mutual Enjoyment and Propagation. [See ver. 3.]

† Note, There are several other Interpretations of these Words, He is to thee a covering of the Eyes, but I have given that which seems to me the most natural, and looks most truly like a Reproof. Compare Ruth iii. 9. Gen. xxiv. 65. 1 Cor. xi. 5, &c.

C H A P. XXI.

The CONTENTS.

The Birth and Circumcision of Isaac. The Date of it. Ishmael insults Isaac. Hagar and he turned out of the Family. Is in great Distress. An Angel appears to, and supports her. Ishmael's Manner of Life. Abraham settles in Gerar. His Treaty with the King of that Country.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me

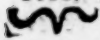
7 And

1, 2. THE Time was now come, wherein Abraham was to see the divine Promise of the blessed Offspring [from whose Family CHRIST, the promised Seed, was to be born] fulfilled, in the most desirable Manner, by a Son of Sarah's own Body: Who was this Year Deliver'd of him, exactly at the Season foretold by the Angel, *cap. xviii. 14.*

3, 4, 5. At Eight Days old, Abraham, in Obedience to the divine Command, caused the tender Infant to undergo the painful Rite of Circumcision, entering him thereby into Covenant with GOD, whereby he was entitled to the special Promises made to his Family. At the same Time giving him the Name of Isaac, as GOD had formerly ordered him to do. This was in the Hundredth Year of Abraham's Life.

6, 7. Sarah also, reflecting upon the Name given to her Child, [signifying Laughter or Joy] and remembering how she had formerly laugh'd in another Sense, viz. by way

Y. World,
2108.



7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

sing, wherein all that knew her would congratulate her in the highest Measure.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking,

10 Wherefore she said unto Abraham, Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

out of the House, for pretending to set up themselves against the true *Heir* of his Family.

11 And the thing was very grievous in Abraham's sight, because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah

way of *Derision* at the Promise of so superannuated and barren a Pair having Children, [*cap. xviii. 12.*] declared and own'd, that *now* indeed she had Reason to *laugh* and rejoice, with the utmost Degree of religious Gratitude and Surprise, upon so unexpected a Bless-

8. When the Child was weaned, *Abraham* invited his Friends and Neighbours to a great Entertainment.

9, 10. It happen'd, afterward, that *Ismael*, [the former Son by *Hagar*] being [probably] encouraged by his Mother to look upon himself as the *Elder* Son, and chief *Heir*, both to *Abraham's* Estate, and the special Blessings promised to his Family also, quarrelled with *Isaac* upon that Argument, and gave him some bad Usage: Which *Sarah* so highly resented, as to demand of *Abraham* to turn Mother and Son forthwith

11. *Abraham*, tho' willing to do his Wife and Child the utmost Right, was yet exceeding loth to proceed so rigorously against one that was his own Son too, tho' by a *Concubine* and a Servant.

12, 13. But GOD, to prevent all Misunderstanding between them, told *Abraham* that *Sarah* had some good Reason for what she did, bidding him remember, *Isaac* was his true Heir, and the

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Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he is thy seed.

considerable People, as
cap. xvii. 20.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder) and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba.

fore, and went into a Woody Place, near the Spot that was afterward called Beer-sheba, [ver. 31.]

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went and sat her down over against him, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over

promised Seed; and that he ought not to be rivalled in the divine Privileges appropriated to him. And therefore order'd him to comply with his Wife's Demand, and be under no Concern for his Concubine and her Son; for that, as he was his Off-spring, he should be protected by divine Providence, and become the Ancestor of a con-

14. Abraham did accordingly, and sent away Hagar and her Son; giving her nothing but some present necessary Provisions, and without any Servant to attend them. Thereby to show her and his Wife Sarah, she was to have no Portion of his Inheritance; and at the same Time to express his Confidence in the former Promises of the divine Providence, for the Protection and Disposal of Ishmael and his Posterity. [See cap. xvi. 10, 11, 12.] She retired there-

15, 16. The Provisions, being no more than they could carry upon their Backs, were soon spent, and Hagar, forgetting the divine Manifestation made to her, cap. xvi. and seeing no Prospect of any further Support in that desert Place, concluded they should perish with Hunger; and, feeling her self pinched and ready to faint, left the Lad under a Tree, and laid her self down some Distance

I 4

|| See Gal. iv. 22, 23, &c. and my Paraphrase there.

Y. World, over-against him, and
2108. lift up her voice, and
wept,

17 And God heard the voice of the lad : and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar ? fear not ; for

God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand : for I will make him a great nation,

19 And God opened her eyes, and she saw a well of water : and she went, and filled the bottle with water, and

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran : and his mother took him a wife out of the land of Egypt.

GOD had foretold they should do, *cap. xvi. 12.*

22 ¶ And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sware unto me here by

stance from him, that her Grief might not be doubled, by the sight of the Miseries of one so near and dear to her.

17, 18. But, in the midst of her last Tears, [as she expected them to be] an Angel appeared to her, and bad her not Despair, but go and take Care of her Son, to whom GOD would certainly fulfil the Promises before-mentioned.

19. At the same Time directing her to a Spring of Water, where with she soon revived the drooping Spirits of her Son and her self.

20, 21. In fine, *Ishmael* and his Mother were providentially preserved in a wandering and unsettled Life, till he grew up to Man's Estate, and Married, and lived up and down in the Desert of *Paran*, bordering upon *Arabia*, maintaining himself by what he got with his Bow, out of the Fields and Woods ; as did his Posterity after him, exactly in the same Manner as

22, 23, 24. But to proceed in the Account of *Abraham* ; who, finding the Country of *Gerar* addicted to far less Vices than he expected, settled himself in some Part of it, and lived there in a most flourishing and prosperous Condition, insomuch that the King, knowing him to be under a special

by God, that thou wilt not deal falsely with me, nor with my son, nor with my sons son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

ger that might come from that Quarter. To which *Abraham* very readily

25 And Abraham reproved Abimelech because of a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it but to day.

him, before he entred into the desired Engagements to the King. The King assured him he knew nothing of the Injury, and would right him immediately.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said

special Protection of Providence, *Before* tho' he began to be jealous of his growing Wealth and Power, yet dared not attempt to deprive him of any part of it, by open Violence; but, by Advice of the chief General of his Forces, resolved to invite *Abraham* into a strict League of Amity and Friendship, and, by solemn Oaths and Engagements on both sides, to themselves and their Successors, secure his Kingdom from any Danger from that Quarter. To which *Abraham* agreed.

25, 26. But told the King, he expected, for the future, to live in the full Enjoyment of his Natural Rights and Privileges, which had been broken in upon by some of his Subjects, in the particular Case of a Well of Water, dug at his own Cost and Charge [and a very valuable Treasure in those hot and dry Countries] but was now wrested from him by Force. Which, tho' for Peace's sake he had made no Complaint of, he expected now to have restored unto

27, 28, 29, 30. Upon which they forthwith made their League, by mutual Presents, Oaths and Protections, [and probably Sacrifices] before Witnesses, and particularly one Present from *Abraham* to the King, to be accepted as a Token and Acknowledgment that the *Well* aforesaid, should for ever after be *Abraham's* Right and Property.

Before
CHRIST,
1896.

Y. World, said unto Abraham, What mean these seven ew-lambs which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba; because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines land many days.

agreeably to the Usage of those Times and Countries.

31. And, the better to preserve the Memory of this Transaction, the Place where this Covenant was made, went, for ever after, by the Name of *Beer-sheba* [i. e. *The Well of the Oath.*]

32. When all was over, the King and *Abraham* parted, with all the Expressions of mutual Respect and Satisfaction.

33, 34. *Abraham* having got such Security for a quiet and constant Habitation in this Country, determined to settle there, till Providence should further dispose of him or his Family. And, in Pursuance of that Resolution, planted a Grove of Trees upon the Spot where this League was made, for a Place of solemn Retirement for the Worship of *GOD*,

CHAP. XXII.

The CONTENTS.

Abraham's great and last Trial of offering up Isaac. His faithful Compliance with that Command. Is stop'd from executing it by an Angel. The Name of the Place given in Memory of this Transaction. Abraham offers a Ram instead of Isaac. GOD, highly pleas'd with Abraham's Faith and Submission, renews to him the great Promises of Canaan and of CHRIST the Messiah; and confirms them to him upon Oath. Abraham receives the News of the Encrease of his Brother Nahor's Family. A brief Genealogy of that House.

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am.
2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

1, 2. **A**braham having hitherto given many eminent Proofs of his Faith and Virtue, by undergoing very severe Trials and Services, it pleas'd GOD to put one Trial more upon him, as the last and finishing Testimony of his being the great Father and Example to all faithful People in succeeding Generations. Accordingly the divine Majesty appear'd to him, [about the Time that Isaac was growing up toward Man's * Estate] and expressly order'd him to repair, next Morning, to one of the Mountains † of that Country, [to which the same divine Glory would then direct him]

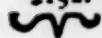
Before CHRIST, 1872.

† See ver. 14.

and there to slay and offer up his dear and beloved Isaac, as a Sacrifice to GOD, still depending upon his Provi-

* Note, He being now about 25 Years of Age, according to Josephus, or 28, as Bochart thinks, the Title of Young Men, or Lads being, in ancient Times, given to all that were under Forty,

Y. World, dence for the Completion of all the great and special
2132. Promises made to him.



3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

Place, and reached it in three Day's Travel.

5 And Abraham said unto his young men, Abide you here with the ass; and I and * the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

3, 4. *Abraham*, notwithstanding all his Hopes had center'd in *Isaac*, and tho' to slay his own Child was a Thing that bore hard upon *himself*, and might load him with Reflections from *other* People, yet well considering upon the just and absolute Sovereignty of the Divine Command, [extending not only to the *Lives* of Men, but even to the *Manner* in which they are, upon Occasion, to be resigned up to him that gave them,] and being fully satisfied GOD would, some Way or other, still fully perform his divine Promises to him, and his Posterity, set out, next Morning, for the

5, 6. Some Time before he came at it, he saw the divine *Glory* shining upon one particular Mountain, as a Token he was to repair thither to perform the Service appointed. And accordingly, having made every thing ready for a Burnt-Sacrifice, he told the Servants that attended him, it was requisite he and * *Isaac* should go by themselves, to worship the divine Majesty; and therefore order'd them to stay there, and not stir till his Devotion was over. And then laying the Wood upon *Isaac's* Shoulder, and carrying the other necessary Instruments himself, on they went together.

* The Lad. See Note on Verse 1.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

upon the infinite Power and Goodness of *GOD*, for a Reward for such a free Act of Duty and Obedience. Whereupon *Isaac* making no manner of Resistance, *Abraham* bound him, and laid him on the Altar, with a full Design immediately to slay and offer him up to *GOD*, by way of Sacrifice.

11 And the angel of the *LORD* called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

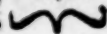
12 And he said, Lay not thine hand upon

7, 8. As they were going forward, *Isaac*, seeing every thing prepared for a Burnt-Sacrifice, but no *Beast* ready to be Sacrificed, demanded of *Abraham*, What it was he intended to offer, and where he would have it? *Abraham* not thinking fit, as yet, to let him into the Design, only told him, this Offering was to be of a particular and extraordinary Nature, and the Thing to be offered such, as was to be specially order'd and provided by *GOD* himself.

9, 10. But when they were come to the Place, the Altar built, and all Things ready, he then told him the whole Matter, how *GOD*, by an express Manifestation of the Heavenly Majesty, had, for Reasons best known to himself, commanded him to slay even *Him*, his beloved Son, and to offer him as a Testimony of his perfect Submission to his divine Will; telling him, that therefore it was his Duty also, patiently and piously to submit to it, entirely depending

11, 12. But just as he was upon the very Point of executing this particular and noble Act of religious Resignation, the Almighty, by one of the Angels, Attendants upon the Majestick Presence, now appearing, and, by a Voice directed to him, bad him desist from his

Before
CHRIST,
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Y. World, upon the lad, neither
 2132. do thou any thing
 unto him: for now I
 know that thou fear-
 est God, seeing thou
 hast not withheld thy
 son, thine only son
 from me.

13 And Abraham
 lifted up his eyes,
 and looked, and be-
 hold, behind him a
 ram caught in a thic-
 ket by his horns:
 and Abraham went
 and took the ram,
 and offered him up
 for a burnt-offering,
 in the stead of his
 son.

14 And Abraham
 called the name of
 that place Jehovah-
 jireh: as it is said to
 this day, In the
 mount of the LORD
 it shall be seen.

this particular Mountain by the Name of *Jehovah-jireh*, [signifying, the divine *Providence* or *Provision*,] and so 'tis called to this very Time of my writing this History.*

* Note, *This very Mountain was the Place where the Temple afterward stood, and 'tis thought by several Learned Men to have included Mount Calvary, the Place where CHRIST was Crucified. And thus, in a very emphatical Sense, it is called, The Mountain of the Lord. But as to those Words, In the Mountain of the Lord, 'tis pretty plain this Place was not commonly called so, till the Temple was built upon it, so that probably these last Words might have been afterwards inserted by Ezra. See the Note on Chap. xii. 6.*

his Undertaking; assuring him his Intention and Design to comply with so difficult a Service, was accepted, as freely and fully as if he had actually performed it; and that he had now given a final and satisfactory Testimony of a Religious Disposition, truly sincere, generous and exemplary.

13. The Voice, at the same Time, directed him to look at a certain Place, where he should find a Ram [or Sheep] intangled in a Thicket, fit and ready for Sacrifice; assuring him GOD would accept that, and the Prayers he offered up with it, as graciously and perfectly, as if he had offer'd his Son *Isaac*. And *Abraham* did accordingly.

14. Now from this eminent Transaction this Country went afterward by the Name of *Moriah*, [*i. e.* the Land of divine *Vision*, or *Appearance*.] And, from GOD's providing *Abraham* with this Ram, for a Sacrifice in so providential a Manner, *Abraham* called

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By my self have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

15, 16, 17. Moreover, as soon Before as Abraham had made an end of ^{CHRIST,} sacrificing the Ram, GOD was pleased to manifest himself a second Time to him, and by the

Voice of an Angel from the divine *Glory*, to assure him, this last Act, of freely resigning up his beloved and dearest Son to the divine Will, was so highly acceptable to GOD, that he received it as a full and final Proof of his Religious Sincerity and true Obedience; and in Reward of such eminent Virtue, the Blessings which heretofore were only *promised* to him, were now, in the utmost Degree, and most solemn Manner, confirmed to him by the *Oath* of GOD, [*i. e.* his Protestation by, or Appeal to the divine *Truth* itself *] viz. That * See Heb. he should be blest with a vastly vi. 13.

numerous and happy Posterity, one particular Branch whereof, from *Isaac's* Line, should be the peculiar Church of GOD, dispossess the *Canaanites* of their Country, and be protected by a Hand of special and extraordinary Providence.

18 And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

18. And in particular, that as Abraham had so obediently devoted his beloved *Isaac* to the divine Command, GOD would, one Day, from his very Family, raise up *CHRIST* the *Messiah*, his own

only beloved Son, and give him up to die a Sacrifice for the Sins of Mankind, and make him the universal *Saviour* and Blessing to all Nations, that would embrace and obey him.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

19. When all was over, Abraham returned to his Servants, and went and settled at *Beer-sheba*. See cap. xxi. 31.

Y. World, 20 ¶ And it came
2132. to pass after these

things, that it was
told Abraham, say-
† See cap. ing, Behold Milcah,
xi. 29. she hath also born
children unto thy
brother Nahor;

21 Huz his first-
born, and Buz his
brother, and Kemuel
the father of Aram,

22 And Chesed,
and Hazo, and Pil-
dash, and Jidlaph,
and Bethuel.

23 And Bethuel
begat Rebeka: these
eight Milcah did
bear to Nahor Abra-
ham's brother.

24 And his concu-
bine, whose name was
Reumah, she bare also
Tebah, and Gaham,
and Thahash, and
Maachah.

20, 21, 22, 23. Soon after this,
he received a welcome Account of
the Prosperity and Encrease of his
Brother *Nahor's*† Family. Some
of the chief Branches whereof
were, *Huz*, (the Ancestor of a
People inhabiting some part of
Arabia Deserta, and from whom
Job * descended.) *Buz*, (from
whom came *Elihu* * the *Buzite*,
Job xxxii. 2.) *Kemuel*, *Aram*,
Chesed, (the Father of the *Chalde-
ans*.) *Hazo*, *Pildash*, *Jidlaph*,
and *Bethuel*, (from whom sprung
Rebeka, the Wife of *Isaac*, of
whom more hereafter. These
were *Nahor's* Posterity by his pro-
per Wife *Milcah*, Sister to *Sarah*.

24. Beside which he had, by
his Concubine [or secondary Wife]
Reumah, the following remarkable
Persons, viz. *Tebah*, *Gaham*, *Tha-
hash* and *Maachah*.

* See Mr. Whiston's Chronol. Old Test. pag. 11.

C H A P. XXIII.

The CONTENTS.

*Sarah's Age and Death. Her Funeral. Abraham
treats with the Hittite for a Burying-place. Their
great Respect to him. He purchaseth a piece of Land
for the Interment of Sarah and his Family.*

Y. World,
2144.

And Sarah was
an hundred and
seven

1, 2. BUT to proceed in the
History of *Abraham*.
After

Chap. XXIII. Book of GENESIS.

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Before
CHRIST,
1860.

seven and twenty years old : *these were the years of the life of Sarah.*

2 And Sarah died in Kirjath-arba ; the same is Hebron in the land of Canaan : and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham * stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a stranger and a sojourner with you : give me a possession of a burying-place with you, that I may bury my dead out of my sight.

purchase only so much Ground as would serve for the Interment of his Family.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord ; thou art a mighty prince amongst us ; in the choice of our sepulchres bury thy dead : none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

* Stood up from before his Dead. Or rather, Rose up from his Dead, i. e. Raised himself from the Posture of a deep Mourner ; which Posture was sitting, or lying upon the Floor, in these Times and Countries, and which Abraham, perhaps, had lain in, in his deceased Wife's own Apartment, from whence he now came, and applied himself to the Care of her Funeral.

K

7, 8, 9. A-

After the forementioned Transactions, he removed from Beer-sheba to Kirjath-arba, another City of the Canaanites, [lying in the Hill-Country of Judah,] in Abraham's Time called Mamre, and afterwards Hebron ; where his Wife Sarah died, in the Hundred and Twenty-seventh Year of her Age, for whom he performed all the usual Rites of Private and Family-Mourning for the Dead.

3, 4. When those were ended *, he made Preparations for her solemn Funeral. In Order to which, being but a Sojourner in the Country, and having no Possession of Land, he could call his own, and reserve to himself, he applied himself to the principal Heads of that Nation, [the Hittites] requesting the Favour of them to permit one, who was no Native of the Place, but well known among them, [to

5, 6. Their Answer was, That a Person of such Honour and Esteem as Abraham, might command any thing of that Kind, and therefore gave him the free Offer of any of their own Sepulchres, ready made to his Hand, to keep as his own Right and Property.

Y. World,
2144.



7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and increat for me to Ephron the son of Zohar :

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field ; for as much money as it is worth, he shall give it me, for a possession of a burying place amongst you.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his city, saying,

11 Nay, my lord, hear me : the field give I thee, and the cave that is therein, I give it thee ; in the presence of the sons of my people give I it thee : bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the

audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me : I will give the money for the field ; take it of me, and I will bury my dead there.

7, 8, 9. *Abraham*, expressing his humble Gratitude for their Courtesy, told them, his Desire was to purchase and make up one for himself ; and having pitched upon a Spot of Ground belonging to one *Ephron*, which he thought might be conveniently spared, requested they would use their Interest with the Owner, to part with it at a reasonable Price.

10, 11. They did so. And *Ephron*, an Inhabitant of the Country, out of Respect to them and to *Abraham*, in a full Assembly of the Magistracy and People in Court, offer'd *Abraham* to present him with it, and freely convey it over to him for his own, by a Deed of Gift.

12, 13. But *Abraham* [to prevent all future Controversies] most humbly thanked him, and begged he would rather sell than give him it.

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14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred shekels of silver; what *is* that betwixt me and thee?

16 And Abraham hearkned unto Ephron, and Abraham

weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, currant money with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which was before Mamre, the field and the cave, which *was* therein, and all the trees that *were* in the field, *that were* in all the borders round about, were made sure.

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

14, 15. *Ephron* complied, telling him, the Value was about Four Hundred † Silver Shekels; a small Present to so great a Man: But since it was his Pleasure to pay for it, he was welcome to have it his own Way.

bury therefore thy dead.

16. *Abraham* then paid him the Money, punctually and fully.

17, 18, 19, 20. Accordingly *Ephron*, before this numerous Assembly, declared *Abraham* the rightful Owner and Possessor of the forementioned Ground; which he enjoyed as his own Right; and therein made a Sepulcher, where he buried *Sarah*, and the rest of his Family, so long as they staid in that Country.

Before CHRIST, 1860.



† Viz. About Forty six Pound of our Money.

C H A P. XXIV.

The C O N T E N T S.

Abraham's Resolution to Marry Isaac to one of his own Relations. His Charge to his Steward on that Head. The Steward's Journey to Haran. His Behaviour and Success with Laban about a Match for Isaac. Brings home Rebeka.

Y. World,

2147.

AND Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

to provide a Wife for his Son *Isaac*; he being the particular Branch of his Family, to whose Line such special Promises were annexed.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, * Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of

1. **A**Braham growing now toward a great Age, [being in his Hundred and Fortieth Year] having a plentiful Estate, not knowing how soon he might leave the World, and having buried his Wife *Sarah*, thought it now time

2, 3, 4. And thinking it by no Means fit or agreeable to the divine Dispensations, to have him Marry into any Family of the *Canaanites*, whom he saw every Day degenerating into greater Leudness and Impiety, determined to match him with some of his own Relations, descended from his Father *Terah*: And accordingly, bound his chief Steward [*Eliezer*] under a solemn * Oath, that, in Case he should die before his Son's Marriage, he, as the Trustee of the Family,

* Put thy hand under my Thigh. *Viz. As a Form or Ceremony used in Swearing. But how this particular Usage came to be so, and with what Significancy, is not easy absolutely to determine. It seems to me most probable, that, by laying the Hand on or near the Part that was Circumcised, the Meaning was, to protest by that Solemn Covenant of GOD, whereof Circumcision was the Badge and Sign, in the Abrahamick Family.*

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1857.

of the daughters of the Canaanites amongst whom I dwell.

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 ¶ The LORD God of heaven which took me from my fathers house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the

thigh, should see his Will herein carefully executed. And ordered him forthwith to travel to *Haran* in *Mesopotamia*, [where he left the rest of his Family by divine Appointment] and endeavour to consummate a Marriage with such of his Kindred, as he thought would make the properest Wife for *Isaac*.

5. The Steward demanded of him, Whether, if he could not persuade the Person he was to Marry with, to come and dwell with *Isaac* in *Canaan*, he might carry *him* to *her*, into that Country which he knew *Abraham* had forsaken, and bidden adieu to?

6, 7. *Abraham* replied, No, by no Means; he was obliged, by express Revelation, to let none of his Family return, for constant Residence, into that Country. But bad him not be solicitous about the Event, for that *GOD*, under whose special Protection he and his were, and from whom he had such particular Promises, would providentially order Things to his full Satisfaction in this Matter.

8. And therefore, says he, if it should not, at this Time, fall out to your Wishes, you have done your Duty, and must wait till Providence shall further direct you.

9. The Steward, now fully understanding his Master's Mind,

Y. World, the thigh of Abraham his master, and
2147. fware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed (for all the goods of his master were in his hand:) and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water.

that Purpose, he resolved to stay there a while, both to take the Opportunity of Refreshing himself and his Camels, to make some previous Enquiries about Nahor and his Family, and to wait whatever other Event might happen, to promote the Business upon which he came.

12 And he said, O LORD God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water:

14 And let it come to

engaged, upon his Oath, to observe his Orders to the best of his Power.

10. And accordingly, taking all necessary Provisions along with him, set forward for *Haran*, where *Nahor* [the Brother of *Abraham*] and his Family dwelt, to see what woman of that Branch were fit to make a wife for the Son of *Abraham*.

11. As he drew near the Town, the last Day of his Travels, towards Evening, he observed a Well of Water, with all Instruments necessary for watering great Numbers of Cattle; whereupon, concluding he should, about that Time of Day, see great Numbers of both Sexes resort thither for

12, 13, 14. Addressing himself beforehand to *GOD*, by earnest Prayer, for a Blessing upon his Undertaking. And being assured by *Abraham*, that he should have a Hand of extraordinary Providence to direct him in the Affair, and intending to enquire out, and apply himself to, some Virgin Relation of *Nahor's*, that, in all Likelihood, would come, among the rest, to water her Flock; he begged of *GOD* so to order it, that her Kindness, or Unkindness to him,

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to pass, that the dam-
sel to whom I shall
say, Let down thy
pitcher, I pray thee,
that I may drink;
and she shall say,
Drink, and I will
give thy camels drink also: *let the same be she that* thou hast
appointed for thy servant Isaac; and thereby shall I know
that thou hast shewed kindness unto my master.

him, in offering or refusing him a
present Refreshment of Water for
himself and his Camels, might be
a sure Token whether she would be
a fit and proper Wife for his Ma-
ster's Son or not.

15 ¶ And it came
to pass before he had
done speaking, that
behold, Rebekah
came out, who was
born to Bethuel son
of Milcah the wife
of Nahor Abrahams

brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin,
neither had any man known her: and she went down to the
well, and filled her pitcher, and came up.

17 And the ser-
vant ran to meet her,
and said, Let me (I
pray thee) drink a
little water of thy
pitcher.

18 And she said,
Drink, my lord: and
she hastened, and let down her pitcher upon her hand, and gave
him drink.

19 And when she had done giving him drink, she said, I
will draw water for thy camels also, until they have done
drinking.

20 And she hastened, and emptied her pitcher into the trough,
and ran again unto the well to draw water, and drew for all
his camels.

21 And the man
wondering at her, held
his peace, to wit
whether the LORD
had made his journey
prosperous, or not.

15, 16. And Providence answer'd
his Request. For one of the first
that came to the Well was *Rebeka*,
a beautiful Virgin Daughter of
Bethuel, Son of *Nahor*: Who im-
mediately fell to drawing Water
from the Well.

17, 18, 19, 20. The Steward re-
quested of her the Favour of help-
ing a Traveller and his Beasts with
a Draught of Water: Which she
answered in the kindest Manner,
serving him and his Company be-
fore she served her self.

21. This extraordinary Freedom
and Courtesy made the Steward
look upon and observe her Behavi-
our, with an astonishing Degree of
Pleasure; and imagine with him-
self, it might not be improbable,

K 4

from

Y. World, from the Circumstances of the Thing, that *this* might be the very Person Providence had laid out for a Wife to *Isaac*.

22 And it came to pass as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy fathers house for us to lodge in?

24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my masters brethren.

28 And the damsel ran, and told them of her mothers house these things.

22, 23, 24, 25. And, for his more certain Information, he desired of her to know what Family she belonged to. And being answer'd, she was *Nahor's* Granddaughter, and an unmarried Person, the Steward told her, he belonged to the Family of her Uncle *Abraham*, and requested she would accept of a Present for her Civility done to him; that he was come upon some important Business relating to the two Families, and asked her, if her Father could give him Lodging and Entertainment? To which she reply'd, She doubted not but he could, and would.

26, 27. Upon such clear and agreeable Events the Steward concluded his Prayers would be fully answer'd in the very Manner he desired. And therefore broke out into an humble Expression of grateful Praises to *GOD*, for so happy a Prospect of Success, agreeable to the divine Promises of particular Blessing and Protection to *Abraham* and his Posterity.

28. *Rebekah*, overjoyed to hear of her Uncle *Abraham's* Welfare, and highly obliged at the Present made her by his Steward, hastened with all speed to her Mother's Apartments, to acquaint her with it.

29, 30, 31. Then

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass when he saw the ear-ring and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the mens feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I am Abrahams servant.

35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my masters

29, 30, 31. Then telling it to her Brother *Laban*, and showing the valuable Presents made her, he repaired immediately to the Well, saluted the Steward with all glad-some and kind Expressions, and invited him to the best Entertainment his Father's House would afford.

32. Where he provided all immediate Refreshments for him and his Company after their Journey.

33. Ordering a Supper to be got ready. But the Steward, preferring his Master's Business to his own Pleasure, told *Bethuel*, he thought it fit to deliver his Errand, before he sat down to any set Meal. Who replied, he would gladly hear it.

Ver. 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49. The Steward then gave them an Account of the State and flourishing Condition of *Abraham*, from the Time of his parting from *Haran*; (*cap.* 12.) especially of the extraordinary Blessing of a Son by Sarah, in her old Age. Who being now grown up fit for the Marriage State, he particularly enlarged upon *Abraham's* Resolution of Matching him with some of his own Relations,

Y. World, masters wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell.

38 But thou shalt go unto my fathers house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, the LORD before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my fathers house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou dost prosper my way which I go:

43 Behold I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

lations, and not with any of the wicked *Canaanites*; upon the great Charge he had laid upon him his Steward, to see his Will fulfilled herein. That, pursuant to his Engagements and immediate Orders from his Master, he had made this Journey to *Haran*, to see if any of *Nabor's* Family could be found a proper Wife for the Son of this Great and Good Man. That being assured by *Abraham* at his setting out, GOD would providentially direct Things to a happy Issue; he told them, he had found every thing in the Person and Behaviour of *Rebekah*, at the Well, and in their ready Entertainment of him in their Family, so exactly concurring with his Master's Words, and with the Substance of his own private Prayers, that he looked upon *her* as the very Person Providence had specially marked out for *Isaac's* Wife. And therefore if, by considering these Circumstances, they were of his Mind, and would consent to the Match, and agree to let *Rebekah* go into *Canaan* with him, he desired they would let him know in a little Time, that so, whether he succeeded or not, he might return to his Master, with a full Discharge of his Duty.

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let the same be the woman whom the LORD hath appointed out for my masters son.*

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? and she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my masters brothers daughter unto his son.

49 And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy masters sons wife, as the LORD hath spoken.

52 And it came to pass, that when Abrahams servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment,

50, 51. *Laban*, [to whom *Bethuel*, now probably Aged, or else Sick, left the Management of this Affair,] upon mature Consideration of the whole Matter, reply'd, in the Name of his Father and himself, that there indeed appeared a visible Direction of Providence in it, and therefore they most gladly embraced the proposed Marriage, and were free to part with *Rebekah* to the Son of *Abraham*.

52. The Steward then perceiving the Business he came upon would end to his Master's Happiness and full Satisfaction, in the most humble Manner returned Thanks to GOD for so great a Blessing.

53. And, upon this Consummation of the Marriage Contract, made more ample Presents to *Rebekah*, as Pledges of the Kindness and

Y. World, ment, and gave them
2147. to Rebekah: He gave
also to her brother
and to her mother
precious things.

54 And they did
eat and drink, he
and the men that were
with him, and tarried
all night: and
they rose up in the
morning, and he
said, Send me away
unto my master.

55 And her brother
and her mother said,
Let the damsel
abide with us a few
days, at the least ten;
after that she shall go.

56 And he said
unto them, Hinder
me not, seeing the
Lord hath prospered
my way: send me
away that I may go
to my master.

57 And they said,
We will call the dam-
sel, and enquire at
her mouth.

58 And they called
Rebekah, and said
unto her, Wilt thou
go with this man?
and she said, I will
go.

59 And they sent
away Rebekah their sister, and her nurse, and Abrahams servant, and his men.

60 And they blessed
Rebekah, and
said unto her, Thou
art our sister, be thou
the mother of thou-
sands

and future constant Affections of
his young Master toward her. And
did the same, in Proportion, to her
Mother, and to her Brother *Laban*.

54. They then sat down to Sup-
per. And next Morning the Stew-
ard desiring to carry the good
News of his Success to his Aged
Master, was for setting forward to-
ward home.

55, 56. And, upon her Friends
Request, that *Rebekah* might stay
with them the decent and customary
Time of Virgins after their Espou-
sals, he begged of them, by all
Means, to excuse that Ceremony,
since Providence it self seemed to
hasten the Match, and it were pity
to deprive *Abraham* so long of
the sight of his Daughter in Law,
on whom his chief Satisfaction de-
pended.

57, 58, 59. However, they con-
cluded nothing, till they had con-
sulted *Rebekah*, how *she* liked
this sudden Departure. And, up-
on her free Consent to it, they a-
greed, and let her go immediately,
with such Female Servants as she
chose to attend her, especially her
favourite Nurse *Deborah*, [cap.
xxxv. 8.]

60, 61. Her Parents giving her
their solemn Blessing, and usual
Prayers for a fruitful and happy
Posterity. In which all the Fa-
mily

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lands of millions, and let thy seed possess the gate of those which hate them.

mily joined, and so committed her to the Care of the Steward.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well * Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the eventide: and he lift up his eyes, and saw, and behold the camels were coming.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that the servant had said, It is my master: therefore she took a vail and covered her self.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mothers death.

62, 63. As they approach'd *Beer-sheba* [whither *Abraham* had been for some time removed] they met * *Isaac*, taking his serious Evening Walk. Who knowing it to be the Steward and his Company, made up to them.

64, 65. *Rebekah*, being informed who he was, alighted off, and met him with her Veil over her Head, as a Token of her Respect and Subjection to him, as espoused for his Bride.

66, 67. *Isaac*, understanding the whole Progress of the Affair, entertain'd her with all tender Affection, placed her in his Mother *Sarah's* Apartments, and consummated the Marriage with her, who by her dutiful and prudent Conduct toward him, made him forget all Grief for his Deceased Parent, whom he had not ceased to lament for three Years together.

* Beer-lachai-roi. Of which see Chap. xvi. 14.

C H A P. XXV.

The C O N T E N T S.

Abraham Marries Keturah. *His Posterity by her. He transplants them into several Countries, as they grew up. Makes his Will, disposeth of his Estate, and Dies. Ishmael attends his Funeral. The Descendants of Ishmael, and the Countries inhabited by them. His Age and Death. The History of Isaac continued. Rebekah, after twenty Years Barrenness, is with Child, and Deliver'd of Twins. The different Aspect and Temper of the two Children. Their Names derived from the Circumstances attending their Birth. The younger preferred before the Elder. Esau his Fathers Favourite, Jacob his Mother's. Esau sells his Birthright to Jacob for a Dish of Meat. Thence he is called Edom, and his Posterity Edomites.*

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Then again Abraham took a wife, and her name was Keturah.

self. And, whether from want of a Companion in his Old Age, or from divine Instigation, he married again, and took *Keturah*, [who, most probably, was one of the chief favourite Servants of his own Family,] as a secondary Wife, or Concubine, *ver. 6.* Whose Children were not to be his proper Heirs, that Privilege being reserved wholly to *Isaac*, *ver. 5.*

2 And she bare him Zimran, and Jockshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Assurim,

1. *Sarah* being dead, *Hagar* sent away, and *Isaac* married, and become Master of the House, *Abraham* left it entirely to him, and lived in an Apartment by him-

2, 3, 4. And tho' he was now in the Hundred and fortieth Year of his Age, yet did Providence continue such Strength and Vigour to him, that he had several Sons by her, who encreased into a numerous Posterity, and became the Heads of many Clans of People, inhabiting the several Parts of *Arabia*

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shurim, and Letushim,
and Leummim.

4 And the sons of
Midian; Ephah, and
Epher, and Hanoah,
and Abidah, and
Eldaah. All these
were the children of
Keturah.

5 ¶ And Abraham
gave all that he had
unto Isaac.

6 But unto the
sons of the concu-
bines which Abra-
ham had, Abraham
gave gifts, and sent
them away from Isa-
ac his son (while he
yet lived) east-ward,
unto the east-coun-
try.

forementioned Persons, as they grew up, to fix them-
selves in those Countries of *Arabia* lying *Eastward* of
him. Leaving *Isaac* in full and sole Possession of his
House and Estate; to live separate by himself, as the
Ancestor of that distinct Family of which the blessed and
promised *Seed* and *Saviour* was to be born.

7 And these *are*
the days of the years
of Abrahams life
which he lived, an
hundred threescore
and fifteen years.

8 Then Abraham
gave up the ghost,
and died in a good
old age, an old man,
and full of years; and
was gathered to his
people.

9 And his sons I-
saac and Ishmael bu-
ried him in the cave
of

rabia Felix, viz. *Zimram*, *Jok-
shan*, (the Father of *Sheba* and *De-
dan*, the latter of which begat *Af-
shurim*, *Letushim*, and *Leummim*.)
Medan, *Midian*, (the Ancestor of
Ephah, *Epher*, *Hanoah*, *Abidah*,
and *Eldaah*.) *Isobak* and *Shuah*.

5, 6. *Abraham*, having lived so
long, as to see these Children
grown up to such Years that they
were capable of removing, and
seeking their Settlement elsewhere,
made his Will and Testament;
giving to *Isaac* the Substance of his
Estate, as his proper Heir by his
proper Wife *Sarah*, and bestow-
ing Portions upon such other Chil-
dren as he had either by *Hagar* or
Keturah, his Secondary or Concu-
bine Wives; and so sent away the

7, 8. And thus I conclude the
Life of this eminent Patriarch, the
Father of our Nation, and the
Example of all truly Religious and
Faithful People. Leaving behind
him a Posterity like the Sand of the
Sea, and the Stars of Heaven for
Multitude. And, at the great Age
of a Hundred and Seventy-five, dy-
ing in perfect Peace, Serenity and
Contentment.

9, 10. *Isaac* having acquainted
his Brother *Ishmael* with his Fa-
ther's Death, he, living some
where

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of Machpelah in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

providential Transactions relating to *Isaac*, and his Descendants, to whom the special Promises of Heaven were annexed.

12 ¶ Now these are the generations of Ishmael Abrahams son, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mifhma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these are the years of the life of

where in the Neighbouring Countries, within Reach, came into *Canaan*, and assisted at the solemn and decent Rites of *Abraham's* Funeral, whom they laid in his own Sepulcher close by *Sarah* their Mother.

11. And having, upon this Occasion, made a fresh Mention of *Ishmael*, I shall give a succinct Account of the chief Heads of his Posterity [being a Branch of pious *Abraham*]; and then proceed, in the Sequel of this History, to the

12, 13, 14, 15, 16. Now the Principals of *Ishmael's* Line were, *Nebajoth*, *Kedar*, *Abdeel*, *Mibsam*, *Mifmah*, *Dumah*, *Massah*, *Hadar*, *Tema*, *Jetur*, *Naphish* and *Kedemah*. Being the twelve Lords, or Founders of so many distinct and considerable Tribes of People, agreeable to the Promise made to *Abraham*, cap. xvii. 20. Spreading themselves up and down in *Arabia Petrea*, and the adjacent Places; Masters of considerable Towns, and fortified Places, and known by the common Name of *Ishmaelites*.

17, 18. And thus much of *Ishmael*; who died in the Hundred and

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of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria: and he died in the presence of all his brethren.

the Person of *Ishmael*, who lived and died in the Woody Country of *Paran*, not far from *Canaan*, where *Isaac* now resided.

19 ¶ And * these were the generations of Isaac Abrahams son: Abraham begat Isaac.

20 And Isaac was forty years old, when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

19, 20. To the History * of whose Life I now return; he being married [as I before observed] to *Rebekah*, in the Fortieth Year of his Age.

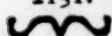
21. But tho' they were both in the Flower of their Strength, yet *Rebekah*, for a long Time continued Barren, [viz. for Twenty Years, ver. 26.] GOD thereby exercising their Faith and Patience, as he had done that of *Abraham* before; till after a Course of Submiss.

* These are the Generations of Isaac. The Word Generation, in this Book, and in other Sacred Writings, is used to signify, not only the Genealogy, or Succession of any Persons, but an Account or History of any Transactions relating to them. 'Tis to be taken in the former of these Senses, whenever there is a Catalogue of Names in the Context, as in Chap. v. 1. x. 1. xxxvi. 1. and elsewhere; and in the latter, Chap. ii. 4. vi. 9. xxxvii. 2. and in this Place.

L

fion

Y. World, sion, and earnest Prayer, their Request was answered,
2151. and she proved with Child.



22 And the children struggled together within her: and she said, If it be so, why am I thus? and she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.

prove the much more prosperous and happy Nation of the two; shall subdue * the other, and be blest with the particular Privilege of being the People from whom CHRIST the *Messiah* is to spring †.

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24 ¶ And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like an hairy garment: and they called his name Esau.

26 And after that came his brother out, and his hand took hold

22. As she drew near her Time, her Bigness was so extraordinary, and her Uneasiness so great and uncommon, that she addressed herself to the divine Majesty, [or else to some holy and inspired Person] to know the Meaning of it.

23. She received for Answer, that she was big with Male Twins, from whom should descend two Nations, [deriving their Names from them] greatly differing in their Tempers, Disposition and Country, which would make them perpetually disagree, viz. the *Edomites* and the *Israelites*. But tho' the Elder, *Esau*, may seem the much more vigorous and active Man of the two, yet [says GOD] the Posterity of the Younger shall

24, 25. It fell out accordingly. For the Elder was born with a Body as ruddy, and almost as hairy as the Bodies of full grown Men usually are, and, by its Aspect, seemed to denote a vigorous and active Constitution. From whence he was called *Esau* [signifying a Thing *Made* or *Compleat*.]

26. The younger, immediately following his Brother, grasped his Heel with his Hand, [as if he would have

* 2 Sam. viii. 14. 2 Chron. xxv. 11. 2 Kings viii. 20. See Chap. xxvii. 40. † Rom. ix. 12.

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hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

have pulled him back, and prevented his being the First-born,] from whence they gave him the Name of *Jacob* [*i. e. a Supplanter.**]

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents.

27. As the Youths grew up, they soon discovered the different Tempers, presaged from their very Birth. *Esau* proving of an active and robust Disposition, delighting in Adventures of *Hunting*, and *Chasing* down Wild Beasts, in Woods and Forests; where, afterwards, he had his Habitation. While *Jacob*, loving no such violent Exercises, kept at home, employed in Husbandry, and the Breed of Cattle.

28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

28. Upon these different Accounts, *Esau* was his Father's Darling, not only as the First-born, but as promising to prove a Great Person, by the Valour and Activity of his Temper, and furnishing his

Father's Table with frequent Occasions to admire and commend him. But the meek and sedate Behaviour of *Jacob*, made him the Mother's Favourite.

29 And Jacob sod pottage: and Esau came from the field, and he was faint.

29, 30, 31, 32, 33, 34. *Jacob* soon appeared to be what his Name signified, [*viz. a Supplanter*] by the subtle Part he acted with his Brother. For while *Esau*, with too violent and long Pursuit of his Sports, came one Day home exceeding faint and dispirited, *Jacob* had been dressing up a delightful Dish of Dainties for himself, which proved to be just ready for

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

31 And

L 2

the

* Jacob. The Derivation is from אָקֵב, Akab, the Heel, and it is used for Supplanting, from this Passage of Jacob's laying hold on the Heel of Esau.

Y. World,
2167.

31 And Jacob said,
Sell me this day thy
birth-right.

32 And Esau said,
Behold, I am at the
point to die : and
what profit shall this
birth-right do to me ?

33 And Jacob said,
Swear to me this day;
and he sware unto
him : and he sold his
birth-right unto Ja-
cob.

34 Then Jacob
gave Esau bread and
pottage of lentiles ;
and he did eat and
drink, and rose up,
and went his way :
thus Esau despised
his birth-right.

much Concern at what he had done, upon which Ac-
count he is called a *prophane Person*, Heb. xii. 16. And
from this Transaction of the Dish of Meat, which was
of a *Red Colour*, Esau got the Name of *Edom*, [i. e.
Red, or *Ruddy*.] And his Posterity were called *Edo-
mites*, and their Country *Edom*, [or *Idumea*.]

the Mouth at *Esau's* Return. *E.*
sau requesting some of it, with
great Importunity and Impatience,
Jacob cunningly lays hold of an
Advantage, from the Heat of his
Brother's Temper, and the pressing
Appetite he was now under, to bar-
ga in with him for his Birthright,
in lieu of this tempting Dish.
Whether Hunger and passionate De-
fire made him thoughtless, or the
Prospect of afterward recovering
that by Force, which his Brother
thought to deprive him of by Craft,
he consented, even upon Oath, to
reign the Right of Eldership,
with all the Privileges annexed to
it, to *Jacob* ; feeding most content-
edly upon the Dish, [the mean
Price of so valable a Thing,] and
not seeming afterward to show

CHAP. XXVI.

The CONTENTS.

Another Famine makes Isaac remove from Hebron. GOD directs him whither to go. Renews the Great Promises of the Land of Canaan, and of CHRIST the Saviour, formerly made to Abraham, now to him. He resides at Gerar. Useth the same Stratagem about his Wife, that Abraham had done before. The King discovers it. Isaac's Plea. Is well

well treated. Fixes and flourisheth in that Country. His Greatness at last suspected. He is forced to retire further up the Country. Is often disturbed by the King's Subjects. At length a League made between the King and him. Esau's rash Marriages with Canaanites, a great Mortification to his Parents.

AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto

thy seed all these countries: and in thy seed shall all the nations of the earth be blessed:

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

1, 2. **A**FTER the Death of Abraham, Isaac being removed to Mamre near Hebron, found himself in the same Streights his Father had been formerly * there reduced to, by a General Scarcity of Provisions; and resolved upon the same Course as Abraham had taken, viz. to retire with his Family into Egypt, where there was Plenty of every thing. But GOD, to convince him of the special Care of Providence over him, prevented him from that Design, and order'd him to go no farther than to Gerar in Palestine.

3, 4, 5. Where the divine Glory appeared to him, confirming the Great Promises made to his Family, upon Account of the many eminent Virtues of his Father Abraham. Assuring him his Posterity should, one Day, enjoy this whole Country, grow into a vastly numerous People, and should be the very Nation, of whom CHRIST, the Saviour of all Nations, was hereafter to be born.

Before CHRIST, 1804.
* Cap xii 10.

Y. World,
2200.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked him of his wife; and he said, *She is my sister*: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for *Rebekah*, because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that *Abimelech* king of the *Philistines* looked out at a window, and saw, and behold *Isaac* was sporting with *Rebekah* his wife.

9 And *Abimelech* called *Isaac*, and said, Behold, of a surety she *is* thy wife: and how saidst thou, *She is my sister*? And *Isaac* said unto him, Because I said, Lest I die for her.

10 And *Abimelech* said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

11 And *Abimelech* charged all his people, saying, He that toucheth this man or his wife, shall surely be put to death.

or his Wife, but suffer them to live in the peaceable Enjoyment

6, 7. *Isaac* relying intirely upon the Divine Promise and Protection, settled at *Gerar*. But knowing the Danger of carrying so beautiful a Woman as *Rebekah* was, into a strange Place, and having heard *Abraham* formerly relate how he managed himself, in the like Case, there and in *Egypt*; he thought fit to use the same Stratagem, pretending her to be only his *Sister*, or very near Relation. [See Chap. xii. 10, &c. with Chap. 20.]

8, 9, 10. But this was in Time discover'd to be nothing but a Design. For *Isaac* dwelling near the Royal Palace, the King himself, from one of his lofty Rooms, spied him once using such Familiarities with her, as made him conclude, she must be his Wife: And, well remembering what a dangerous Condition himself [or rather, his Predecessor] and his whole Court were drawn into, by the like Management of *Abraham* and *Sarah*, sent for *Isaac* and chid him severely, for running the Hazard of having his Wife taken from him for a Concubine, to his own Dishonour, and the Mischief of the very Prince, under whose Protection he lived.

11. *Isaac* having pleaded in his own Behalf, in much the same Manner as *Abraham* had formerly done; the King, being satisfied with it, gave out immediate Orders to his Courtiers and People, not to offer the least Injury to *Isaac*

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joyment of all the Rights and Privileges of his Subjects, and particularly those of the *Marriage* State, upon Pain of Death.

Before
CHRIST,
1804.

12 Then Isaac sowed in that land, and received in the same year an hundred-fold, and the LORD blessed him.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.

15 For all the wells which his fathers servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

midable to him, and his Presence less offensive to his People. Whereupon *Isaac* withdrew into the Country, to a Place called the *Valley of Gerar*.

18 And Isaac digged again the wells of water, which they had

12. Upon this Encouragement, *Isaac* ventured to Farm some Lands of the Inhabitants of the Place, which, by a particular Blessing upon his Endeavours, produced him a vast Increase of a Hundred for One, even beyond the natural Fertility of the Soil.

13, 14, 15. His great Success, from Year to Year, raised him to such a Degree of Wealth and Grandure, as made him the Envy of his Neighbourhood, who resolved to give a Check to it. In Order to which, their first Attempt was to deprive him of the Waters he made use of for his Flocks, tho' the very same that *Abraham* had formerly dug for, at his own Cost and Charge.

16, 17. And [in all Probability] this was done by Order, or Consent at least, of the King himself. Who now becoming jealous of the growing Power of *Isaac*, and forgetting all the former Friendships between his Father *Abraham* and the King his Predecessor, desired him to retire at some Distance from the Town, where his Power might be less formidable to him, and his Presence less offensive to his People.

18, 19, 20, 21. But he was no sooner settled, but he found himself pursued by the same Spirit of Envy

Y. world, had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaacs servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaacs herdmen, saying, The water is ours: and he called the name of the well Esck, because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and will multiply thy seed for my servant Abrahams sake.

25 And

Envy that drave him from Gerar. For tho' Isaac chose to cleanse out only the same Wells that Abraham had formerly there open'd and been possess'd of, and, for some Time, used no other, yet when his Occasions required him to dig new ones, the Inhabitants violently interrupted and stopt his Proceedings, in two several Attempts. On which Occasion Isaac called one of those Places *Esek*, [*i. e. Contention*] and the other *Sitnah*, [*i. e. Hatred*.]

22. Having no Mind to stand the Quarrel any further, he removed higher up the Country, where he at last obtained the Privilege of Water, without Disturbance, Whereupon he called the Name of that Place *Rehoboth* [*i. e. Room, or Free Space*.]

shall be fruitful in the land.

23, 24, 25. But being still streightned for Conveniencies to maintain so large a Stock and numerous a Family, he thought fit to proceed to *Beer-sheba*, the last Place of his Father Abraham's Residence, in the Territories of the King of Gerar, where GOD was pleased again to manifest himself to him, repeating the Assurances of his Divine Protection, and of fulfilling all the Promises made to his Family. Whereupon Isaac settled himself

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25 And he build- himself there, digged Wells for his Cattle, and erected an Altar for Divine Worship. Before CHRIST, 1804.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one

26, 27. His Power, Interest and Reputation now encreasing to a great Height, notwithstanding all the ill Treatment from *Abimelech* and his Subjects; the King was under Apprehensions of the just Resentments of so Great a Person. To prevent the Danger of which, he takes some of his Council, and the chief Officer of his Army, and goes directly to *Isaac*, with a Motion to enter into a strict League and Friendship with him. [See and compare *cap. xxi. 22.*]

28, 29. With a frank and open Profession of the Sense he had of his *growing* Power, and the special Providence attending him: Requesting of him, that, since he had offer'd no Violence to him, or his Estate, he would forget lesser Injuries, and enter into a mutual *Engagement*, for a future Peace and perfect Friendship with him.

30, 31. *Isaac*, upon such frank and full Assurance of the King's Sincerity, was easily prevailed on to lay aside all former Resentments: Gave the King a solemn Entertainment; [usual in those Times, at the making of any League or Covenant]

Y. World, one to another : and
2200. Isaac sent them away,
and they departed
from him in peace.

32. And it came to pass the same day, that Isaacs servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33. And he called it Shebah : therefore the name of the city is Beer-sheba unto this day.

34. ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite ;

35. Which were a grief of mind unto Isaac and to Rebekah.

So that this proved a sad Mortification, both to him, and his pious Wife *Rebekah*.

venant ¶] and next Morning they Ratified the Articles, and so all was made up, to the Satisfaction of both Parties.

32, 33. During the King's Stay with *Isaac*, *Isaac* received Intelligence of a most convenient Well of Water, formerly dug by *Abraham*, and called by the Name of *Beer-sheba*, upon the same Occasion of his entering into Alliance with *Abimelech's* Father, [*cap. xxii. 31.*] Whereupon he restored it to its ancient Name, and in Memory of this like Occurrence, the City where it was now transacted, went by the same Name of *Beer-sheba*.

34, 35. While these Things passed in *Isaac's* Family, his Prosperity received an unhappy Check, by the Marriage of his Son *Esau*, who, tho' at the Age of Forty, and at Man's Estate, did, upon his own Head and Fancy, and against the Advice and Consent of his Father, Marry into two Families of the Idolatrous *Canaanites*, with whom *Isaac* was always firmly resolved to have no Kind of Alliance.

¶ And they did eat and drink. Note, *Feasting* was always used in those Times, at the Entrance into Leagues and Covenants. And accordingly, the Word *ברית*, [Covenant] is derived from the Verb *ברר*, which signifies, to Eat or Feast.

C H A P. XXVII.

The C O N T E N T S.

Isaac designs the Eldership, with its Privileges, for Esau. Jacob disapproves him. Not without a Direction of Providence, by the Contrivance of Rebekah. The Design takes, to Isaac's Astonishment for the present, and to the Vexation of Esau. Jacob's Blessing. Esau's Blessing, and a Prophetick Description of the People his Posterity. Esau's Resentment and Designs upon Jacob, after his Father's Death, in Order to regain the Eldership. Rebekah's Counter-Plot to prevent him, by sending Jacob away.

AND it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I.*

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me some venison;

4 And make me savoury meat, such as I love, and bring it to me, that I may eat, that my soul may

1, 2, 3, 4. **B**UT to proceed in the History of *Isaac.*

Being now come to the Hundred and Thirty-seventh Year of his Age, and not knowing how soon he might leave the World, he thought it high Time to make his Will, dispose of his Estate, and appoint who should be his proper *Heir*, both to the Bulk of his Estate, and to the special Privileges promised to his Family. All which he now intended to settle upon *Esau*, the Elder Son, with the last and solemn *Benediction*, wherewith the Great and Good Men of those Times were wont to bequeath their Inheritances. Wherefore he sent *Esau* a Hunting, to get him something of the best Kind to raise his feeble Spirits, and enable him to deliver his last Blessing on him with the more Vigour and Earnestness.

blest thee before I die.

Before
CHRIST,
1760.

Y. World, 5 And Rebekah
2244.

heard when Isaac spake to Esau his son, and Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me favoury meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them favoury meat for thy father, such as he loveth.

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

5, 6, 7, 8, 9, 10. *Isaac*, in his present Intentions toward *Esau*, seems either not to have been acquainted with what GOD had declared to *Rebekah*, relating to the *Eldership*, [*cap. xxv. 23.*] or else to have forgotten it, and not to have duly consider'd how improper a Person *Esau* was, to inherit the mighty Blessings promised to *Abraham's* Posterity, not only upon Account of his having sold his Birthright to *Jacob* before, but of his Marriage into the Idolatrous and Wicked Families of the *Canaanites*. But all these Considerations lay close upon the Mind and Memory of *Rebekah*, who, chancing to over-hear what passed between her Husband and *Esau*, resolv'd [either out of Love to her Favourite, or else by Divine Instigation and Direction] to disappoint the Design: And therefore order'd *Jacob*, forthwith to dress a Kid, in the nicest Manner, for Supper, to carry it to his Father, to put the Cheat upon him, by personating *Esau*, and getting the *Blessing*, before he return'd from his *Hunting*.

11, 12. *Jacob* represented to her the Difficulty of imposing upon his Father, in personating one so very unlike him; with the great Danger of incurring his just Displeasure and Indignation, at so palpable a Forgery.

13, 14. But

13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: And he said, Here am I; who art thou, my son?

19 And Jacob said unto his father, I am Esau thy first-born; I have done accor-

13, 14. But upon *Rebekah's* letting him into the whole Secret, and assuring him, it was not only her own, but *GOD's* Intention too, that *he* should have the Eldership, and be Heir to all the Noble Privileges annexed to it; that he should not fail of Success, and that her self would be answerable for all the Consequences of the Measures she put him upon; he consented and followed her Directions.

15, 16, 17, 18. *Rebekah* having Cook'd the Meat to her Husband's Palate; dress'd up *Jacob* in *Esau's* best Suit of Apparel; [being more costly and fine than ordinary, as for the *Elder Son*, and laid up in Perfume, so that *Isaac* might be deceived in the Person, by the known Smell of his Cloths;] and wrapping the Kid-skins about his Hands and Neck, to make them feel rugged and hairy like *Esau's*; she sent him in with the Dish, not doubting but the Aged Man, that could not well distinguish his own Children by his decayed Sight, would be easily deceived in his other Senses.

19, 20, 21, 22, 23, 24, 25, 26, 27. And the Thing took according to her Wish. For tho' *Isaac*, surprized at his coming so soon, examined

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1760.

¶ Goodly Raiment of her Son Esau, i. e. Sacerdotal Robes; the Priesthood belonging to the Elder Son of every Family, say Grotius, Selden, Bochart, and others. But this Notion is sufficiently confuted by Dr. Spencer, De Leg. Heb. Lib. 1. and by Dr. Patrick, on this and other Passages of this Book.

Y. World, according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is* it that thou hast found it so quickly, my son? And he said, Because the **LORD** thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father, and he felt him; and said, The voice *is* Jacobs voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esaus hands: So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my sons venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the **LORD** hath blessed.

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bow down to thee; be lord over

mined him as nicely as a Person of his feeble Age could well be supposed to do; feeling his Hands and Neck, kissing his Face, and putting the Question to him in the plainest Terms; *Jacob* had his Answer so ready, and his Plot so well laid, that tho' he could not counterfeit his Voice, yet the Roughness of his Hands, and the Perfume of his Cloaths smother'd the Suspicion arising from thence: And *Isaac*, knowing nothing of the Design, took all to be right, and gave him his solemn Benediction in the following Manner, *viz.*

28, 29. *The grateful Odour [says he] of my Son's Apparel, makes me compare him to a Field, or Garden, furnished with the most pleasing Variety of Fruits and Flowers. And accordingly, [continued he, in a Strain both of Prayer and Prophecy,] May the Good GOD [as I am fully assured he*

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over thy brethren, and let thy mothers sons bow down to thee: Cursed be every one that curseth thee, and blessed be he that bleseth thee.

he will,] bestow on thee, and thy Before
Posterity, his constant and peculi- CHRIST,
ar Blessings and Protection, make 1760.
them the chief Head and Branch
of my Family; and, pursuant to
his Great Promises made to Abra-
ham, plant them, in his due time,
in this fruitful and pleasant

Country; deliver them from, and render them a Terror to, all the Idolatrous People that oppose them; and settle them in it, as his own peculiar Church and People, for many Generations.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his sons venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau.

33 And Isaac trembled very exceedingly, and said, Who, where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry,

30, 31. Scarcely had Isaac finish'd his Prophetick Prayer, and Settlement upon Jacob, [tho' he meant Esau,] but in comes Esau himself, with his Entertainment ready, as his Father had directed him; inviting him, in most chearful and reverent Manner, to accept of it, and in full Expectation of his solemn and final Benediction to the Eldership.

32, 33. Isaac immediately found his Mistake, and, with the most passionate Concern told him how it was, and lamenting how impossible it was to alter a Thing confirmed in so Religious and Sacred a Manner.

34, 35. Esau, on the other hand, struck at the Account of so unexpected an Attempt upon what he thought to be his just Right, begged of his Father by all Means to reverse

Y. World, cry, and said unto
2244. his father, Bless me,
even me also, O my
father

35 And he said,
Thy brother came
with subtilty, and
hath taken away thy
blessing.

36 And he said, Is
not he rightly named
Jacob? for he hath
supplanted me these
two times: he took
away my birthright;
and behold, now he
hath taken away my
blessing. And he
said, Hast thou not
reserved a blessing for
me?

37 And Isaac an-
swered and said unto
Esau, Behold, I have
made him thy lord,
and all his brethren
have I given to him
for servants; and
with corn and wine
have I sustained him:
and what shall I now
downto thee, my son?

38 And Esau said
unto his father, Hast
thou but one blessing,
my father. And Esau

39 And Isaac his
father answered, and
said unto him, Be-
hold, thy dwelling
shall be the fatness of
the earth, and of the
dew of heaven from
above.

40 And

reverse a Thing so treacherously
obtain'd. But *Isaac* told him, tho'
the Methods by which the Thing
was gotten, were indeed no way
imitable, and really unlawful, yet
seeing Providence was pleased, for
wise Ends to permit it to be done,
the Solemnity of the Matter was
too great to admit of any Redress.

36, 37, 38. *Esau* then flew out
into bitter Exclamations, against
his Brother, calling him, what his
Name truly bespoke him, viz. a
Supplanter, for thus undermining
him in the two chiefest and most
valuable Privileges belonging to
him, his *Eldership*, and his Pater-
nal *Blessing*. But desired of *Isaac*
to know if he had parted with all,
whether he had reserved no *Est ate*,
and had no comfortable *Prophecy*
and *Prayers* to pronounce concern-
in the Prosperity of him, and the
future Condition of his Family?
Isaac reply'd, Yes, tho' the *Elder-
ship*, with all the special Privile-
ges pertaining to it, were gone;
and it was not, comparatively,
much he could do for, or say of
him; yet he had something which,
by Prophetick Inspiration, he could
foretel of him and them, viz.

my father? bless me, even me also, O
lift up his voice, and wept.

39, 40. That his Posterity
should, in the main, be like him-
self, viz. an Active, Stirring, and
Warlike People: Inhabiting a
Country fruitful in many Respects,
but not like that possessed by *Ja-
cob's* Progeny: Getting the main
of their Subsistence by Spoil, and
defend.

Before
CHRIST,
1760.

40 And by thy sword shalt thou live, † and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that *thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother at Haran.

44 And tarry with him a few days, until thy brothers fury turn away;

45 Until thy brothers anger turn away from thee, and he

defending their Territories by War and Blood; often striving with the Posterity of his Brother [the *Israelites*] and being † master'd by them. But should, however, have their Turns of Conquest, and Deliverance from Subjection to them, and enjoy the Liberty of their own Government*.

41. *Esau* smother'd his Resentment as well as he could, but, expecting his Father's Death in a short Time, resolved in himself, whenever that happen'd, to dispatch *Jacob*, in hopes to come into his Eldership again.

42, 43, 44, 45. But *Rebekah*, by some Means or other, smelling out his Design, and dreading the Consequences of it, bethought herself of a Way to prevent the Danger, by sending away *Jacob* to live with her Brother *Laban* at *Haran*; who, she knew, would take all due Care of him. Hoping that Time might lay *Esau's* Resentments, tho' the Occasion was provoking enough.

† And shall serve thy Brother. Which was fulfilled in David's Time, 2 Sam. viii. 14. 1 Chron. xviii. 13. 1 Kings xi. 15, &c. 2 Kings viii. 21. 2 Kings xiv. 7. 1 Maccab. v. 65. Josephus Antiq. Lib. 13. cap. 17.

* Thou shalt break his Yoke from off thy Neck. Which they did in the Days of Joram, 2 Kings viii. 22, 2 Chron. xxi. 8. &c.

Y. World, forget *that* which thou hast done to him : then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day ?

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth : if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me ?

Blessings promised to their Family. But which might surely be prevented, by sending him to live with some of their own Kindred ; where he might marry with one of his own Blood and Religion. Upon which Consideration *Isaac* freely consented to her Proposal.

46. And, to bring her Husband *Isaac* into the same Measures, [without frightening him with an Account of the real Danger,] her Argument with him was, The fatal Hazard of *Jacob's* being inticed into Matrimony with some of the *Canaanitish* Women, [as *Esau* had been before]. A Misfortune, which, if it should happen, would rob them of all the Comfort of their Lives, and Hopes of the great

C H A P. XXVIII.

The C O N T E N T S.

Jacob sent to Laban's Family. The Birthright confirmed to him by Isaac. Esau's Match with one of Ishmael's Line ; a weak and fruitless Project. Jacob's Journey. His Dream of the Ladder. His Pillar. The Name Bethel. Jacob's Vow.

Y. World, 2244. **A** Nd Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan.

1, 2. **R**ebekah, finding *Isaac* to come so heartily into the Design of sending away *Jacob* into *Bethuel's* Family, took the Opportunity of putting it into a more speedy Execution, by suggesting to him something of the Danger he was in from his Brother *Esau's* Resent-

Before
CHRIST,
1760.

dan-aram, to the house of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

Resentments. Whereupon *Isaac* took the Thing immediately upon himself, representing to *Jacob* the mighty Scandal and woful Consequences that would attend him, the Heir of *Abraham's* Blessings, if he should stay here, and be deduced into Marriage with any of

the Idolatrous *Canaanites*; and therefore advised him forthwith to go and Match himself into his Uncle *Bethuel's* Family.

3 And God Almighty blest thee, and make thee fruitful, and multiply thee, that thou mayst be a multitude of people:

4 And give thee the Blessing of *Abraham*, to thee, and to thy seed with thee; that thou mayst inherit the land wherein thou art a stranger, which God gave unto *Abraham*.

3, 4 At the same Time confirming to him the Eldership, and repeating his Prophetick Prayers, that all the Blessings promised to *Abraham* and himself might be fulfilled upon him and his Posterity; and particularly those of inheriting the Land of *Canan*, and being the Ancestors of that Nation from whom *CHRIST* the Messiah should be born.

5 And *Isaac* sent away *Jacob*, and he went to *Padan-aram* unto *Laban*, son of *Bethuel* the Syrian, the brother of *Rebekah*, *Jacob's* and *Esaus* mother.

5. And so dispatch'd him away, with as little Noise and Retinue to attend him, as was possible; to conceal it from *Esau*, whose Disgusts lay yet fresh and warm in his Mind.

6 ¶ When *Esau* saw that *Isaac* had blessed *Jacob*, and sent him away to *Padan-aram*, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the

6, 7, 8, 9. *Esau*, some Time after, understanding the severe Charge his Brother had, not to marry with any *Canaanite*, how acceptable his Compliance therewith was to his Father, in leaving the Family purely [as he thought] upon that Account, found how much he had himself disobligh'd his Parents in his own former
M 2 Matches,

Y. World, the daughters of Canaan;

2244.

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father:

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael Abrahams son, the sister of Nebajoth, to be his wife.

Matches. And, in hopes to please them better, and ingratiate himself with them, in his Brother's Absence, took a third Wife out of the Race of *Ishmael*, who was of *Abraham's* Seed by *Hagar*. But in this too he shewed either his Ignorance, or Disregard of the Divine Revelation, which expressly debarred the Posterity of that *Bond-Woman* from all Share in the special Promises made to *Abraham*.

of Ishmael Abrahams son, the sister of

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

* Josephus.

12 And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: And behold, the angels of God ascending and descending on it.

13 And behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father,

10, 11. To return then to *Jacob*. Being sent away in haste, and in a Manner quite alone, he Travels for *Haran*; relying upon little else but Divine Providence for the Success of his Journey. And being once either benighted upon the Road, or not willing to take Lodging amongst any of the leud * *Canaanites*, he slept all Night in the open Air, and a large Stone served him for his Pillow.

12, 13, 14, 15. As he lay thus at Rest, he had a Divine Representation made to him, by a strong Impression upon his Fancy in a Dream, wherein he thought he saw a Ladder, reaching from Earth up to Heaven, on which the Angels, the Attendants of the Divine Majesty, seemed to descend down to him, and ascend up from him. [GOD thereby designing to represent to him the Heavenly Providence, Love and Care, wherewith he should

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ther, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put
for

should constantly be directed and preserved.] At the top o it appeared the *Divine Glory* it self, and a Voice from it, declaring this to be a true Manifestation of the Great GOD, the Almighty Protector of his pious Ancestors, *Abraham* and *Isaac*; giving him a comfortable Assurance of continuing the same good Providence over his own Person, under all the Difficulties of his Life, and of punctually accomplishing all the special Promises made to those eminent Patriarchs, in him and his Posterity, as the true *Heirs* of such Blessings; especially that of deriving a populous Nation from his Loins, that should, one Day, be Masters of this Land of *Canaan*, and from whom should come *CHRIST*, the universal Blessing and *Saviour* of Mankind.

Before
CHRIST,
1760.

16, 17, When all was over, and *Jacob* perfectly awake, he found the Vision so clear, and the Impression upon his Mind so strong, that he could not but know, and conclude it to be a truly *Divine* Manifestation, and an unexpected Appearance of the Heavenly *Glory* it self. And was thereupon struck with such Religious Awe and Reverence, that he looked upon the Place it was done in as Sacred, calling it the *House of GOD*, and the *Court of Heaven*.

18, 19. And, to preserve the Memory of what had passed, he next Morning took the Stone he lay on, and, by the accustomed

Y. World, for his pillows, and
 2244 set it up for a pillar,
 and poured oyl upon
 the top of it.

19 And he called
 the name of that
 place Beth-el: but
 the name of that city
 was called Luz at the
 first.

20 And Jacob vow-
 ed a vow, saying, If
 God will be with me,
 and will keep me in
 this way that I go,
 and will give me
 bread to eat, and
 raiment to put on;

21 So that I come
 again to my fathers
 house in peace: then
 shall the LORD be
 my God.

22 And this stone
 which I have set for
 a pillar, shall be Gods house: and of all that thou shalt give
 me, I will surely give the tenth unto thee.

Ceremony of pouring Oyl upon
 the top of it, Consecrated it, as
 it were, into a Monument of this
 eminent Favour here bestowed on
 him from GOD; and the city ly-
 ing near it, called *Luz*, went, for
 the future, amongst *Jacob's* Po-
 sterity, by the Name of *Beth-el*,
 [i. e. *GOD's House*.]

20, 21, 22. Moreover, in Grati-
 tude for so joyful a Pledge of the
 Divine Favour and Blessing as this
 Revelation was, *Jacob* laid him-
 self under a solemn and religious
 Vow; That, upon his safe and
 successful Return from this Jour-
 ney, he would serve GOD with
 still more ardent Devotion and
 Sincerity; would erect an Altar
 for his Divine Worship in this very
 Place, and dedicate a Tenth Part
 of all he was worth to Pious Uses.

CHAP. XXIX.

The CONTENTS.

*Jacob's Arrival at the Well of Haran. His Discourse
 with the Shepherds there. Meets and converseth with
 Rachel. Is entertain'd by Laban. Agrees to match
 with Rachel. Has Leah imposed upon him. Serves
 seven Tears more, and marries Rachel. His par-
 ticular Affection to her. Rachel barren. Leah
 fruitful. Her Sons, and the Names given to them.*

Then Jacob went
 on his journey,
 and

1. After the formentioned Visi-
 on, *Jacob* pursued his Tra-
 vels

and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the wells mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the wells mouth, and watered the sheep, and put the stone again upon the wells mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the wells mouth; then

vels with greater Chearfulness, Before and, at last, reach'd Haran, [or CHARRAN] in Mesopotamia, lying Eastward of Canaan. 1760.

2, 3. But, being a perfect Stranger in the Country, and not knowing which was the right Town, he rested at a Well, in the neighbouring Field, where he found some Flocks lying under a Shade, for Watering, with their Shepherds by them; of whom he intended to get all necessary Information.

4, 5, 6. Accordingly, after several Questions and Answers, passed in very Civil Manner between them, he understood they belonged to Haran, were well acquainted with his Uncle Laban, and that his Daughter Rachel, with the Shepherds under her, was every Minute expected at the Well.

7, 8. In Return to the welcome Account they gave him, Jacob told the Shepherds he thought it high Time a Day to Water their Sheep, and drive them from under the Shade into the Fields a feeding, offering his Service to assist them. But they told him, the Well was common to all the Town, at such a particular Hour, and it was against the Rules of the Place, for any to uncover and disturb the

Y. World, then we water the
2244. sheep.

9 ¶ And while he yet spake with them, Rachel came with her fathers sheep, for she kept them.

10 And it came to pass when Jacob saw Rachel the daughter of Laban his mothers brother; that Jacob went near, and rolled the stone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel, that he was her fathers brother, and that he was Rebekahs son: and she ran and told her father.

Welcome to her Father and the Family, and desired him forthwith to follow her home.

13 And it came to pass, when Laban heard the tidings of Jacob his sisters son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh: and he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou art my brother,

Water, till all the Flocks were come together.

9, 10. As they held one another in Discourse, up comes Rachel herself, with the Shepherds that were Servants under her, and being immediately told who she was, Jacob went to her, and with great Courtesy and Activity assisted in the Watering her Flock.

11, 12. This kind Freedom in a Stranger, made the young Woman solicitous to know of him who he was, and how he came to single out his Respect to her? Jacob soon acquainted her how nearly they were related, and Saluted her as his Kinswoman, with the utmost Expressions of Regard and Affection toward her. She, on the other Hand, promised him a hearty

13, 14. Laban having received a full Account who he was, and upon what Design he came, received him with all Tendernefs and Respect; telling him, no one upon Earth could have been so acceptable a Guest at his House, as the Son of his dear Sister Rebekah.

15, 16, 17, 18. Before Jacob had been long in the Family, he discovered himself so active and skillful a Per-

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CHRIST,
1760.

brother, shouldst thou therefore serve me for nought? tell me what *shall* thy wages be?

16 And Laban had two daughters the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is better that I give her to thee, than that I should give her to another man: abide with me.*

20 And Jacob served seven years for Rachel: and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, *Give me*

a Person in the Art of Shepherdry, that *Laban* made him the head Manager of his Affairs, offering to give him any Consideration, suitable to the Worth of so useful a Person, and so good a Kinsman. *Jacob* told him, his chief Ambition was after a Wife, that might be worthy to inherit with him the Estate and Blessings of his Father *Isaac*. That he should think himself happy, if she might be one of *Laban's* Daughters, and still more so, if *Rachel*, [tho' the Younger] as being the first that introduced him to the Family, and whose Qualifications he admired, might be the Person. This is the only Gratification, the only Portion I desire, for the Care and Inspection over your Flocks for seven Years together.

19, 20. *Laban* accepted the Proposal, readily made up the Match, with a Person who loved his Daughter with so true a Passion, that, for her Sake, he looked upon the Service of Seven Years with no more Concern, than if it had been but so many Days.

21, 22. All Things thus agreed upon, at the Term ¶ fix'd *Jacob* demands

¶ Give me my Wife, for my Days are fulfilled. *Most Interpreters understand these Days of the Seven Years Service agreed upon. But Bishop Kidder having offer'd several weighty Reasons to interpret it of the Month's Trial, ver. 14. or else to make it signify no more, than that it was now high Time for him to marry [being between Seventy and Eighty Years of Age;] I have therefore so expressed it, as to leave the Reader to his Choice of either Acceptations.*

Y. World, *me my wife (for my
2244. days are fulfilled)
that I may go in unto
her.*

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for an hand-maid.

25 And it came to pass, that in the morning, behold it ~~was~~ Leah: and he said to Laban, What ~~is~~ this thou hast done unto me? did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born.

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

demands his Wife: And *Laban*, with all seeming Readiness and Sincerity consummates the Marriage, by inviting the chief Heads and Governours of the Town to the Wedding-Feast, as Witnesses to confirm and establish the Matter; agreeably to the Usage of those Times.

23. But it being then customary for the Bride to go to her Husband's Bed Veiled, and in the Dark, *Laban* takes the Opportunity of putting the Change upon *Jacob*, and, instead of his beloved *Rachel*, Bedded him with the Blear-eyed *Leah*, the Eldest Daughter.

24. [To whom, according to Custom, he made a Present of *Zilpah*, to be her Waiting-Maid, or humble Companion.]

25. Next Morning *Jacob*, to his great Mortification, found how he was imposed upon, in a Manner that could not but make him reflect how *himself* had served his Brother *Esau*. But, knowing not how to mend himself, could only expostulate with *Laban*, how ill he had dealt by a Friend and a Kinsman, contrary to all common Faith and Honesty.

26, 27. *Laban* excused himself with only a Pretence of being obliged not to violate the constant Usage of his Country, which made it absurd to marry the Younger Sister, before the Elder. [A mere Pretence, for then he ought to have acquainted *Jacob* with it beforehand.] But however, says he, this shall be no Obstacle to your Marriage

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riage of *Rachel*. Compleat the Week's Festival for the present Match, and, upon a Promise of Seven Years Service more, *Rachel* is immediately yours. Before CHRIST, 1760.

28 And Jacob did so, and fulfilled her week: and he gave him *Rachel* his daughter to wife also.

29 And Laban gave to *Rachel* his daughter *Bilhah* his handmaid, to be her maid.

30 And he went in also unto *Rachel*, and he loved also *Rachel* more than *Leah*, and served with him yet seven other years.

31 And when the LORD saw that *Leah* was hated, he opened her womb: but *Rachel* was barren.

Children, while *Rachel*, for a long Time, continued Barren. GOD thereby also intending to exercise the Faith and Patience both of her and her Husband, as he had done that of *Isaac* and *Abraham* heretofore.

32 And *Leah* conceived and bare a son, and she called his name *Reuben*: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me

28, 29, 30. *Jacob's* Affection to *Rachel* was such, that he could stick at nothing to gain her; and therefore concluded the Agreement, and was married to her. And could no Way help discovering a peculiar Love and Respect to her above *Leah*, as the Mistress of his first and strongest Affections.

31. It was a great Affliction to *Leah*, to see her Sister have a greater Share in her Husband's Affections than her self. But Providence made up that Loss, in a great Measure, to her, by blessing her with

32, 33, 34, 35. *Leah* looked upon this as a real and very merciful Act of Divine Bounty and Support, under her Misfortune; and filled her self with Hopes, it would, in Time, make her equally dear to *Jacob*. As an Expression of both which, she named her first Son *Reuben*, [signifying, a Son, given by Divine Respect or Regard.] Her second she called *Simeon* [i. e. GOD hath heard, or consider'd me.] Her third *Levi*, [i. e. constant Love, or Society.] And her fourth *Judah*, [i. e. Praise, or Thanks.]

Y. World, this son also : and she
2244. called his name Sime-
on.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joyned unto me, because I have born him three sons : therefore was his name called Levi.

35 And she conceived again, and bare a son : and she said, Now will I praise the LORD : therefore she called his name Judah, and left bearing.

Thanksgiving to GOD.] [From whom the whole People of Israel afterward derived the Name of Jews.] And then she left Bearing, for some Time.

CHAP. XXX.

The CONTENTS.

Rachel out of Patience at her Barrenness. The chief Reason of it. The Projects of Jacob's Wives for increasing in Children. Jacob takes Bilhah for his Concubine. Dan and Napthali born. The Meaning of their Names. Gad and Asher by Zilpah. Reuben's Mandrakes. Zabulon, Issachar and Dinah born of Leah. Rachel bears Joseph. Jacob propo- seth to return to his Father. Laban still keeps him, upon Terms. Jacob's Project for enriching himself out of Laban's Flock.

Y. World,
2253.

* See cap.
xvi. 1.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

I. THE Promises of a numerous and happy Posterity, formerly made to Abraham, but especially that of being the Ancestors of CHRIST*, the blessed Seed, was what filled every Branch of that Good Man's Family with eager Wishes and Prayers for Children; in Hopes, some of their

own might be the Person, in whom it was happily to be fulfilled. This Principle made Rachel look upon her Sister with an envious Eye, to see her enjoy so blessed a Prospect

Prospect, and herself deprived of it, by perfect Barrenness. The Thoughts whereof, at last, threw her into such a Fit of Rage and Impatience, as to tell *Jacob*, if it were not remedied, she should die of Grief, or make away with her self. Before CHRIST, 1751.

2 And *Jacob*, in just Indignation at her Impatience, asked her how it was possible for *him* to procure what *Providence* was pleased to deny?

3 And she said, Behold, my maid *Bilhah*, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him *Bilhah* her handmaid to wife: and *Jacob* went in unto her.

5 And *Bilhah* conceived, and bare *Jacob* a son.

6 And *Rachel* said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name *Dan*.

7 And *Bilhah* *Rachel*'s maid conceived again, and bare *Jacob* a second son.

8 And *Rachel* said, With great wrestlings have I wrest-

3, 4, 5, 6, 7, 8. However, tho' by this passionate Expression of her Grief, *Rachel* could not prevail with her Husband wholly to forsake the Company of *Leah*, and stick to her self alone; [which, probably she aimed at, out of a better Prospect of Children;] yet she persuaded him [in Imitation of her Grand-mother *Sarah*] to take her Woman *Bilhah*, to be his Concubine, or Secondary-Wife, whose Children she might look upon as her own proper Possession, tho' not born of her Body. *Jacob* comply'd with her, and had two Sons by *Bilhah*, which *Rachel* blessed her self in, as if Providence had, in a Manner, vindicated her from the Reproaches of her Sister, and, in some good Measure, answer'd her earnest Importunity in Prayers for Children, by giving Success to this Contrivance of hers. Whereupon the one was name *Dan*, [signifying, Judgment, or Vindication; the other *Naph*.

Y. World, wrestled with my sister, and I have prevailed: and she called

Naphthali, [i. e. *Struggling*, or * *Countermining*.]

his name *Naphthali*.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.

12 And Zilpah Leahs maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

14 ¶ And Reuben went in the days of wheat-harvest: and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, give me, I pray thee, of thy sons mandrakes.

15 And she said un-

9, 10, 11, 12, 13. *Leah*, who had, for a considerable Time, left Bearing, fearing she might have no more Children her self, resolved, [out of the same Principle with her Sister, see *ver. 1.*] in Imitation of *Rachel*, to multiply her Family, the same Way. And accordingly got *Jacob* to take her Woman *Zilpah* to his Bed: By whom he had also two Sons, which *Leah* took as a great Addition to her Happiness, and a fair Prospect of a further and numerous Issue by this Handmaid; and so named one *Gad* [a Troop or Multitude,] and the the other *Asher* [i. e. *Blessed*, or *Happy*.]

14, 15, 16. It happen'd one Time, when the two Sisters were together, *Reuben*, the Eldest Son of *Leah*, brought home his Mother some Mandrake-Apples ||, which, for their Beauty and Pleasantness, were so great a Rarity as to take *Rachel's* Fancy for some of them to a very high Degree. But the other, in a Pett, told her, it was too

* Note, The Word פתל, from whence *Naphthali* is derived, signifying both to Contend, and to Contrive, and it not being agreed upon by the Criticks in which Acceptation it is here to be taken, I have expressed them both.

|| Mandrakes. Note, I take the Word as render'd by *Iosephus*, and others, tho' it be no way certain what Kind of Fruit it was.

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unto her, *Is it a small matter that thou hast taken my husband? and wouldst thou take away my sons mandrakes also?* And Rachel said, Therefore he shall lie with thee to night for thy sons mandrakes.

too much to have her Husband's Before Affections and her Apples too. CHRIST, Whereupon *Rachel*, to pacify her, 1751. made her an Offer of having *Jacob* to her self, for that Night. Which she accepted, and *Jacob* lay with her accordingly.

16 And *Jacob* came out of the field in the evening, and *Leah* went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my sons mandrakes. And he lay with her that night.

17 And God hearkned unto *Leah*, and she conceived, and bare *Jacob* the fifth son

18 And *Leah* said, God hath given me mine hire, because I have given my maiden to my husband: and she called his name *Issachar*.

19 And *Leah* conceived again, and bare *Jacob* the sixth son.

20 And *Leah* said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name *Zebulun*.

21 And afterwards she bare a daughter, and called her name *Dinah*.

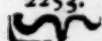
22 ¶ And God remembered *Rachel*, and God hearkned to her, and opened her womb.

23 And

17, 18, 19, 20, 21. *Leah* soon found she had made a happy Exchange for the Present of Fruit to her Sister, by the Blessing of a fifth Son, as a providential Reward [she thought] for parting with her Woman *Zilpah* to be a Concubine to her Husband; [for the greater Encrease of his Family;] in Memory of which happy Bargain with *Rachel*, this Son went by the Name of *Issachar*, [one had or obtain'd by Hire.] After this she had a sixth Son; which began to endear her very much to *Jacob*, making him converse with her oftner than formerly, for her new Fruitfulness in Child-bearing; whereupon she called this Child *Zebulun*, [i. e. *Dwelling together*.] And then a Daughter, named *Dinah*, a Name of the same Import with that of *Dan*, in *ver. 6*.

22, 23, 24. GOD having now, for a sufficient Time, tried the Patience of virtuous *Rachel* with the Affliction of a Barren Womb, was pleased, at last, to bless her with

Y. World,
2253.



23 And she conceived, and bare a son, and said, God hath taken away my reproach.

24 And she called his name Joseph, and said, The LORD shall add to me another son.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives, and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience, that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little

with a Son of her own Body: Whom Rachel esteeming as a Period to all her Sister's Triumphs over her Misfortune, and a Pledge of further Encrease in the desirable Blessing of Children, called by the Name of Joseph, [a Word signifying both to Add, and to take Away.]

25, 26. Jacob's Fourteen Years Service with his Uncle and Father-in-Law Laban, being now fully expired, and the Ends for which he left his Father in Canaan sufficiently answered, he thought now it was high Time to think of returning thither again, where his Estate of Inheritance was expected, in some Time, to fall to him. And accordingly, acquainted Laban with his Design.

27, 28. Laban told him, it would be a mighty Misfortune to him and his Affairs, to part with a Person, under whose wife and careful Management Providence had raised him to so considerable a Degree of Prosperity; begging of him, by all the Ties of Love and near Relation, not to leave him yet; bidding him name him Terms, and no Price should part them.

29, 30. Jacob reply'd, that if he complied to stay yet longer at this Distance from his Father's Family, Laban ought indeed to consider, he had now a pretty numerous Family of his own, for a Provision for whom he must have some

tle which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

some competent Allowance, and come upon new Terms with him; whose Estate he had been so instrumental to advance, and into whose Family he had Married, without any Portions at all.

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and

31, 32, 33. What you say, answer'd he, is but highly reasonable: And therefore make your Demands. *Jacob* then [being directed by a Divine Impulse in this Matter, see *cap. xxxi. 11, 12, 13.*] told him, he insisted upon no Part of his present Estate, as a Dowry for his two Wives, nor of any yearly Summ of Money for his Service: But, to make it the more easy to him, desired to be paid out of the Stock he took care of. And I will be so modest, says he, as to ask no more than this, That such Lambs, Kids, &c. as for the future shall any Year fall of a speckled, spotted, or any way different Colour from the Dam, and the rest of your Flocks, shall fall to my Share, and become my own Right and Property, so your own Eyes may be your Security, to let you see, I neither will nor can impose upon you, in so just and fair a Proposal.

34 And *Laban* said, Behold, I would it might be according to thy word.

34. *Laban*, knowing each Species of his Flock to be, generally speaking, of one Colour, took this for a very favourable Offer; telling *Jacob*, he liked it so well,
N that

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Bei

Y. World, that he only wished he might stand to his Bar.
2259. gain.

35 And he removed that day the he-goats, that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, and every one that had *some* white in it, and all the brown among the sheep, and gave them into the hands of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hasel and chestnut-tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

35, 36. The better to prevent all Suspicion, *Jacob* consented to have all the speckled and spotted Cattle, of every Kind, immediately separated from the rest of the Flocks, and put, for the future, under the Care of *Laban's* own Sons, that none of them might come near the main Flock, to breed by them, but be kept a considerable Distance from them. So that *Jacob* had none but Cattle of one uniform Colour to breed by.

37, 38, 39. *Laban*, who pleased himself that *Jacob* had made but a very indifferent Bargain, soon found his Mistake: For, by help of the same Divine Counsel, upon which he first proposed the Agreement, *Jacob* immediately enter'd upon the following Project to gain his Purpose, viz. to peel the Branches or Twigs of several Trees, mixing the Strakes of white with the Strakes of the natural Bark of the Wood, which having artificially wrought together, to make the whole look as gay and striking to the Eye as he could, he fix'd them, at Coupling Time, in the Channels of Water where the Cattle came for Drink. This, accordingly, made such lively Impressions on the Imaginations of the newly pregnant Beasts, as [by Divine Providence assisting] caused abundance of them to produce their

Young, all, more or less, spotted and speckled.

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CHRIST,
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40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves; and put them not unto Laban's cattle.

looking, might be helped to conceive such as were like them; but never suffer'd his own to see *Laban's*, to prevent the like Effects.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in; so the feebler were Laban's, and the stronger Jacobs.

43 And the man encreased exceedingly, and had much cattle, and maid-servants, and man-servants, and camels, and asses.

40. To further his Design still more, and at the same Time to show *Laban* all seeming Justice imaginable, he kept the spotted Cattle apart from the rest of the Flock [that they might not breed by them;] but whenever he drave them together to watering, took care to put the speckled foremost [in coupling Time] that *Laban's* might look upon them, and, by

41, 42. A third part of his Project was, to lay these Rods before none but the lustiest and strongest sort of Cattle: The meaner and poorer Kind he suffered to breed in their own Natural Way, and fall to *Laban's* Share, while he, by Degrees, got the better part of the Flocks to himself.

43. And thus by this Artifice, Providence, in a few Years Time, raised him to a plentiful Estate, consisting in every thing that contributed to the Riches and Grandeur of those Times.

C H A P. XXXI.

The CONTENTS.

Laban and his Sons envy Jacob's Prosperity, and treat him ill. Jacob resolves to leave him. His Wives agree to his Proposal. He goes off. Laban pursues him. Is restrained by a Divine Warning, from assaulting Jacob. The Conference between him and Jacob. They enter into a Covenant, and make an amicable Agreement; and part friendly.

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AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold it *was* not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your fathers' countenance, that it *is* not toward me as before: but the

1, 2, 3. **J**ACOB had not lived above six Years in this thriving Condition under Laban, when he found it high Time to come to a positive Resolution of returning to his Father in Canaan. Laban's Sons, finding how he grew upon their Father's Fortunes, gave out some threatening Expressions against him: The Uncle himself grew so cold in his Looks and Carriage to him, that he found Things were likely to go ill with him, if he stayed any longer. And to confirm him in this Conclusion, the Divine Majesty appeared to him, bidding him make off as fast as he well could, and promising him a Divine Protection in his Return to Canaan.

4, 5, 6, 7, 8, 9. But this was to be privately managed, for he knew Laban would never consent to let him carry off so much Wealth out of the Family, nor would Jacob himself attempt it, till he had consulted his Wives, to see how they stood affected to the Journey. Appointing them therefore, to meet

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the God of my father
hath been with me.

6 And ye know
that with all my pow-
er I have served your
father.

7 And your father
hath deceived me,
and changed my wa-
ges ten times: but
God suffered him not
to hurt me.

8 If he said thus,
The speckled shall
be thy wages; then
all the cattle bare
speckled: and if he
said thus, The ring-
straked shall be thy
hire; then bare all
the cattle ring-strak-
ed.

9 Thus God hath
taken away the cat-
tle of your father,
and given them to me.

10 And it came to
pass at the time that
the cattle conceived,
that I lifted up mine
eyes, and saw in a
dream, and behold,
the rams which leap-
ed upon the cattle
were ring-straked,
speckled, and grissled.

11 And the angel
of God spake unto
me in a dream, say-
ing, Jacob: And I
said, Here am I.

12 And he said,
Lift up now thine eyes and see, all the rams which leap upon
the cattle are ring-straked, speckled, and grissled: for I have
seen all that Laban doth unto thee.

meet him, one Day, privately in
the Field, he represented to them,
how faithfully he had served their
Father, and how ill he was likely
to be rewarded for it; that, after
fourteen Years Service, [for their
Sakes,] he had, to this Day, re-
ceived nothing, but a numerous
Family unprovided for, had not
GOD himself put him upon the
Bargain he was now under with
Laban, which notwithstanding all
the Shifts, and Tricks, and plain
Breaches of his Engagement, he
could not hinder from turning to
his Advantage. And that now both
their Father and Brothers so envied
and resented his Prosperity, that
he apprehended they would seize
upon what he had, if he did not
secure himself by a private and
timely Retreat.

10, 11, 12, 13. Assuring them
moreover, that as *GOD*, by a vi-
sionary Representation, had at first
directed him to make that Agree-
ment about the spotted and speck-
led Cattle for his Wages, so had
he now given him express Warning
to be gone, and promised him his
providential Protection in his Tra-
vels home to his Father. Then
demanded of them, if they were
free to come in to the Proposal, if
they thought it reasonable, and
would go along with him?

Y. World, 13 I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred,

14 And Rachel and Leah answered, and said unto him, *Is there yet any portion or inheritance for us in our fathers house?*

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that is ours, and our childrens: now then whatsoever God hath said unto thee do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that were her fathers.

14, 15, 16. *Rachel and Leah* readily made Answer, They knew nothing so inviting or advantageous, as to make them desirous to stay any longer with their Father: A Man that had married them without bestowing a Farthing on them; nay, had sold them for the Price of their Husband's Labour, for fourteen Years together, without giving him the least Return for all the Sweat and Toil that had raised him to his Prosperity. That as to what *Jacob* had got by his late Agreemeent, it was, in their Opinion, fairly his own, and he might carry it off as he pleased; they freely consenting to go along with him, without acquainting *Laban* at all with any thing of the Design.

17, 18, 19, 20, 21. Upon this, *Jacob* takes the Advantage of a Shearing Day, when *Laban* was engaged, at a Distance from him; orders his Wives, and all his Family to meet him in the Field, marches off, with all that he had, crossing the River *Euphrates*, and making the best of his Way to *Gilead*, in Order for *Canaan*. And, to prevent *Laban* from knowing which Way they went, *Rachel* carried away his Images. [*i. e.* little Figures in the Shape of some supposed *Deities* or *Angels*, by the Help of which, they superstitiously imagined they kept a Communication and Correspondence with

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20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. with those Heavenly Powers, and Before were enabled by them, to enquire **CHRIST;** after, and know secret Things.] * 1739.

21 So he fled with all that he had, and he rose up, and passed over the river, and set his face toward the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob † either good or bad.

22, 23, 24. Their Business lay at such a Distance from each other, and *Laban* was so intent upon his Shearing, that it was three Days before he came acquainted with *Jacob's* Escape. When, in a Fury he called his People together, and, with a strong Body of Men, immediately posted after them; got Sight of them, upon the Seventh Day Night, resolving, next Morning, to attack and plunder him; and had certainly been as good as his Word, had not **GOD**, in a Vision that Night, given him Charge, at his Peril, not to offer the least Violence to him or any thing belonging

to him †, but dispose himself to an amicable Agreement and good Understanding, with one that had done him such eminent Services.

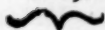
25 Then Laban overtook Jacob. Now Jacob 25, 26, 27, 28, 29, 30. Early in the Morning, before *Jacob* could get

N 4

* The Images that were her Father's. Teraphim is, most probably, the same with Seraphim, or Tzeraphim, Angels. Moreover, it hence appears, that th^r *Laban* Worshipped the same **GOD**, and was, in the main, of the same Religion with *Abraham* and his Family, yet it was not without some Mixture of the common Superstition of his Country. And that *Rachel* her self, tho' long instructed by *Jacob*, and probably not using these Images herself, might not be yet wholly weaned from all superstitious Opinion of their Virtue.

† Either Good or Evil. See the Note on Chap. iii. 5.

Y. World, Jacob had pitched
2:65.



his tent in the mount:
and Laban with his
brethren pitched in
the mount of Gilead.

26 And Laban
said to Jacob, What
hast thou done, that
thou hast stolen away
unawares to me, and
carried away my
daughters, as cap-
tives taken with the
sword?

27 Wherefore didst
thou flee away se-
cretly, and steal a-
way from me? and
didst not tell me,
that I might have
sent thee away with
mirth, and with
songs, with tabret,
and with harp?

28 And hast not
suffered me to kiss
my sons and my
daughters? thou hast
now done foolishly
in so doing.

29 It is in the
power of my hand
to do you hurt: but
the God of your fa-
ther spake unto me
yesternight, saying,
Take thou heed that thou speak not to Jacob either good or
bad.

30 And now *though* thou wouldst needs be gone, because
thou sore longest after thy fathers house; yet wherefore hast
thou stolen my gods.

31 And Jacob an-
swered and said to
Laban, Because I
was afraid: for I
said

get away, *Laban* came up with
him, expostulating, in pretty
warm Terms, how he could re-
concile it, even to Decency and
Good Manners, to leave him in so
absurd and abrupt a Way; to steal
off from a Family he lived so long
in, as if it were either shameful or
perilous to continue in it any fur-
ther; snatch away his Wives, like
Prisoners taken from a common
Enemy, not suffering his own
Daughters to look upon their Pa-
rents as worth the owning, or bid
adieu to their Father's House with
either Reverence or Civility, but
to throw them off with Scorn and
Contempt? But [said he] if you
had no Regard to Good *Breeding*,
methinks the Principles of *Justice*
and *Piety* might have had some Re-
straint upon you, and kept your
Sacrilegious Fingers from stealing
my *Images*, the Things, you know,
I have so much Reverence for, and
receive such perpetual Advantage
from. Truly [continued he] I
came with a full Intent to chastise
you, according to your Deserts,
had not GOD himself, but last
Night, given me Warning he had
taken you into his own Protection.

31, 32. *Jacob* made Answer,
That in what he had done, he
went upon the plain Reasons of
Self-Preservation: That of late
Days,

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said, Peradventure thou wouldst take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them.

answer it with their Lives, that have any such Thing, for I am perfectly clear of the Matter.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-servants tents; but he found *them* not. Then went he out of Leahs tent, and entered into Rachels tent.

34 Now Rachel had taken the images, and put them into the camels furniture, and sat upon them: and Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me: and he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what is my sin that thou hast so hotly pursued after me?

Days, he saw and heard those Disgusts against him, from both himself and his Sons, that made it high Time for him to make off, for fear of being plunder'd of what he had, Goods and Wives and all. So *Laban* might thank his own evil Behaviour that their parting was no better. But as to my *Honesty*, [says he] if you find the least Thing upon me that is not my own, especially the *Images* you talk of, I am then at your Mercy: Look and search as you please, let them

33, 34, 35. *Laban* ran sack'd the Packets of every Tent, till he came to *Rachel's*, which he served in the same Manner. But she had thrust the Images into the Stuffing of her Saddle she rode on, and, sitting upon it while her Father was searching her Tent, begged of him to excuse her not rising up to pay him Reverence, upon Pretence her Female Infirmary was upon her. *Laban* excused her, without the least Suspicion, and so gave over all further Search.

36, 37, 38, 39, 40, 41. *Jacob* now, finding he had got *Laban* at an *Advantage*, began to pay him back the Reproaches he had been so liberal in, just before, Remember, says he, for how long a Time, upon what severe Terms, with what punctual *Honesty*, indefatigable Labour,

Y. World,
2265.



37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts, I brought not unto thee, I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was, in the day the drougt consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty: God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

43 ¶ And Laban answered, and said unto Jacob, These daughters are my daughters, and these chil-

Labour, and happy Success, I have served you. Fourteen Years for just nothing at all; and the six last Years upon a Bargain favourable enough to your self, by your own Confession, in which, notwithstanding, how often have you trick'd, and play'd false and loose with me, suffering me to get nothing, but what you could not help, driving me from your House by Frowns, and Threats, and ill Usage, and then pursuing me for a Renegade, a Thief, and a Criminal? And who now is all this Treatment from, but from a Father-in-Law to a Son, to whose faithful Services he owes all the Advancement of his Fortune and his Circumstances?

42. And now, says he, I appeal to your self, whether, for the Substance I am now Master of, I be indebted to you or to Providence; or whether you now forbear to plunder me of what I have honestly gotten, because you *would* not, or because you *durst* not do it?

43. Laban, conscious of his ill Treatment of Jacob, and sensible that Providence had taken him into its Protection, began now to come into Good Temper, desiring him

children are my children, and *these* cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

him by no Means to interpret his Pursuit of him into any Design of injuring him or his, who were so near and dear to himself.

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1739.

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

44. Assuring him, his main and only Purpose was to bring him to such a reasonable Agreement, as might secure his good Treatment of his Daughters for the future, both as to their Persons, and the Estate he had gotten in his Service,

for them and their Children; and settle an amicable and lasting Correspondence between the two Families.

45 And Jacob took a stone, and set it up for a pillar.

45, 46, 47, 48, 49. To which *Jacob* readily agreed, and order'd the Company of both Parties, to join in erecting a large Heap of Stones, broad at the Top, so as to serve for a Table, for the Entertainment usual at making Contracts and * Covenants betwixt Families * See cap. xxvi. 30.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

main a *Monument* of their mutual Engagements to each other. Upon which Account this Stone-Heap went, amongst the People on both Sides, by a Name importing its Use and Design. *Laban* and his Family called it, in their *Syriac* or *Chaldee* Tongue, *Jegar-sahadutha*, and *Jacob*, in the *Hebrew*, *Galeed* or *Gilead*, [i. e. *A Heap of Witness or Testimony*.] And, the better to remind them and their Posterities of the solemn Appeal, they had now mutually made to the Allseeing Eye of GOD, whose Providence watches over the Actions of Mankind, rewarding their Sincerity,

Y. World, Sincerity, and revenging their Deceitfulness and
 2265. Injustice, they agreed to give it a second Name, *Miz-
 pah*, signifying, in the *Hebrew* Language, a *Watch-
 Tower*.

50 If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; See, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned to his place.

50, 51, 52, 53, 54. The Terms of the Covenant consisted of these two principal Articles, viz. *Jacob* bound himself to make the Children of *Rachel* and *Leah* his proper *Heirs*, and not to curtail any of them of the least part of their Inheritance, by any second Marriage of his with any other Family. On the other Side, *Laban* engages, for himself and his Successors, not to give *Jacob* or his Heirs the least Molestation in the Enjoyment of what Estate they now had, or should hereafter enjoy; and *Jacob* promises the same on his Part, to him and his. These Articles were mutually ratified by solemn Oath, attended with Religious Sacrificing and Feasting together, according to the Custom of those Times.

55. All Things thus made up, *Laban* next Morning parted with them, in a Manner full of the Tenderness and Respects becoming a Father toward his Children; and so made back to *Haran*, while *Jacob* pursued his Journey toward *Canaan*.

C H A P. XXXII.

The C O N T E N T S.

Jacob got clear of Laban, is under new Fears of Esau's
*Resentment. His Message to Esau. Esau's kind Re-
 turn to it. Their Preparations to meet and receive
 each other. Jacob's wrestling with an Angel. The
 Manner and Issue of it. His Name changed into that
 of Israel. His Thigh touched, and lamed. The Israe-
 lites Custom thereupon.*

ANd Jacob went
 on his way, and
 the angels of God
 met him.

2 And when Ja-
 cob saw them, he
 said, This is Gods
 host: and he called
 the name of that
 place Mahanaim.

GOD was pleased to vouchsafe him an Appearance of
 Angels, assuring him all should go well, and that they
 would take him under their special Protection. In Me-
 mory of which happy and glorious Vision, *Jacob* gave
 the Place the Name of *Mahanaim*, [*i. e.* the Divine Host
 or Camp.]

3 And Jacob sent
 messengers before
 him to Esau his bro-
 ther, unto the land
 of Seir, the country
 of Edom.

4 And he com-
 manded them, saying,
 Thus shall ye speak
 unto my lord Esau;
 Thy servant Jacob
 saith thus, I have so-
 journed with Laban,
 and

Jacob, tho' safely got off from Before
 the Attempts of *Laban*, was CHRIST,
 yet pursued by fresh Fears and Ap- 1739.
 prehensions, from his Brother *E-
 sau*; not knowing how far the old
 Grudge, about the Birthright,
 might yet stick upon his Mind, and
 prompt him to obstruct his Passage
 toward his Father's House: To
 comfort him under which Fears,

3, 4, 5. But, notwithstanding
 this Promise of Heavenly Assi-
 stance, he thought it his Duty to
 make Use of all natural and pru-
 dential Methods for his own Safety.
 And therefore, having got Intelli-
 gence that *Esau* and his Family
 were settled in *Edom*, a Country
 lying to the South-East of his Pas-
 sage to *Gerar*, and not far out of
 his Way thither; he sends an Ex-
 press beforehand to find him out,
 with a Commission to acquaint
 him, That, finding himself under
 his

Y. World, and stayed there until now.
2265.

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

would keep him from being the least burdensome to him or his Father; he desired nothing so much as to live in the common Enjoyment of the Divine Blessings, with his Brother; trusting he would receive him with all the Tenderness of a Brotherly Affection.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels into two bands;

8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country,

his Brother's Displeasure, he had abandon'd his Country and his Father's House, and, for the Space of Twenty Years, lived in a remote Place, with more distant Relations, in hopes now, that after so long and voluntary an Absence, all past Resentments might be forgotten. That as he returned at this Time, with a plentiful Estate, that

6. The Messengers returned, and reported how respectfully Esau had entertained them; how transported he was to hear of his Welfare and Return, and that he was preparing to meet him with a noble Retinue of Four-hundred Men.

7, 8. Jacob was not a little startled at the Number, which, tho' Esau intended as a great Respect to him, frighted him with Forebodings of a quite different Design. Wherefore, to prevent the worst that might happen, he divides himself into two Companies, the one to travel at a Distance from the other, that, if the foremost should be attack'd, the hindermost might have Time to provide for their Escape.

9, 10, 11, 12. At the same Time addressing himself in Prayer to GOD, acknowledging his Unworthiness of the many Blessings already bestowed on him and his Family; but beseeching him, in this Hour of his Fear and Distress, to remem-

remem-

country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose

remember one, who, in the whole Before
Transaction of this long and peril- CHRIST,
lous Journey, had committed 1739.
himself to the Protection of his
Providence, and obeyed the Coun-
cils of his Divine Will and Revela-
tion, trusting in the great and re-
peated Promises of Heaven, made
to his Ancestors and to himself.

and now I am become two bands.

13, 14, 15, 16, 17, 18, 19, 20.
Next Morning he order'd a very
large Present out of the best of his
Flocks, to the Number of Five-
hundred and Eighty Head of Cat-
tle, to march on before the rest,
in several distinct and distant
Droves, each under the Direction
of some principal Persons of his
Family, whom he appointed to
address *Esau*, as they met him up-
on the Road, and, one after ano-
ther, in the most obliging and sub-
missive Manner, to make their Pre-
sents to him, in their Master's
Name, and let him know, he was
hasting to him to pay him his ut-
most Respects: By this Means hop-
ing the sight of so many gradual
and succeeding Tokens of his Re-
gard, with the obliging Speeches
that usher'd in each of them, might
make a new Impression upon *Esau*,
soften his Temper, and procure a
favourable Reception from him.

thee, and asketh thee, saying, Whose
art

Y. World, *art* thou? and whither goest thou? and whose *are* these before thee?

2265.

18 Then thou shalt say, They *be* thy servant Jacobs; it is a present sent unto my lord Esau: and behold also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us: for he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and there wrestled a man with him, until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joint, as he wrestled with him.

bone, turn'd it out of the Socket and lamed him.

21, 22, 23. Into this Order he put Things, sending the Presents over the Torrent *Jabbok* over Night, intending, with his Family, to follow them next Morning. Which he accordingly did, getting them and every thing with them, over the Ford before Break of Day, and tarrying himself a while behind, and alone, to renew his Addresses to Heaven, for the Success of his Project.

24, 25. In this Retirement an Angel, in the Shape of a Man, lays hold of him, with a seeming Design to assault his Person. *Jacob* makes a stout Resistance, and had the better of him. The Angel gave over the Combat, but, to let him know who he was, and what he could have done to him if he had pleased, and that it was not his own Power, but a Divine Permission and Assistance, that gave him the present Victory, he gave him a light Touch upon the Thigh.

26 And he said, Let me go, for the day breaketh: and he said, I will not let thee go, except thou blest me.

26. Giving him moreover to understand, he was an *Angel*, sent from the Divine Presence, to conduct and protect him and his Company, in their present Travels: And therefore [says he] detain me no longer, 'tis Break of

Day, your Family and Flocks are preparing to march, and I must follow them to be their Protector. But *Jacob*, transported at the welcome Account, would not part with him, without his Blessing, and some comfortable Expressions from him, relating to the future Condition of himself and his Family.

27 And he said unto him, What is thy name? And he said, *Jacob*.

28 And he said, * Thy name shall be called no more *Jacob*, but *Israel*: for as a prince hast thou power with God and with men, and hast prevailed.

27, 28. Know then [said the Angel] that you are to look upon what has now past between us, as a Presage of the future and constant Hand of Providence over your self and your Posterity. The Adversary you have now struggled with and overcome, is in Appearance only a *Man*, but indeed an *Angel of GOD*. Take this as a Pledge from Heaven, that a Person so beloved of *GOD* as you are, shall neither be injured by *Esau*,

nor abandon'd to the oppressive Power of any other *Men*. And, in Memory of this remarkable Occurrence, and of this happy Prediction, I now give you the Name of * *Israel*, [i. e. a Prince powerful with *GOD*.] A noble Title, that shall be derived from you to the whole Nation descended from you, denominating them the favourite People of *GOD*.

29 And *Jacob* asked him, and said, Tell me, I pray thee, thy

29. Whether out of human Curiosity, or by way of grateful Return, *Jacob* requests of the Angel, before

* Thy Name shall be called no more *Jacob*, but *Israel*. A very wrong Translation. For 'tis plain he went as commonly by the Name of *Jacob*, after this, as by that of *Israel*. The Hebrew Words are, Thou shalt [נִשְׂאָה] not only be called *Jacob* יַעֲקֹב but also *Israel*.

Y. World, thy name: And he
 2151. said, Wherefore is
 it, *that* thou dost
 ask after my name?
 and he blessed him
 there.

before they parted, to know if he himself were distinguish'd among the Angelick Orders by any particular Name or Character? and to acquaint him what it was, that he might always hereafter think upon and remember it with the most profound Gratitude and religious Respect, as he was the Messenger of the Great GOD. You request a needless Thing, and of no Service to you; [reply'd the Angel;] be thankful for the Message I have delivered, and the honourable Name I have bestowed upon you. Take my *Blessing*, and be satisfied.

30 And Jacob called the name of the place Penuel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacobs thigh, in the sinew that shrank.

30. However, as a Memorial of so clear a Revelation of GOD to him, by Means of his Angel, promising such special Deliverance and Protection, *Jacob* named the Place where it was transacted, *Penuel*, [i. e. *The Face or Vision of GOD*.]

31, 32. And, in pious Memory of what happen'd to this eminent Patriarch, upon the Angel's touching his Thigh, the *Israelites* have ever since abstained from eating that part of the Sinew or Tendon in any Beast, answering to that which *Jacob* was lamed in.

the thigh, unto this day: because he touched the hollow of Jacobs thigh, in the sinew that shrank.

C H A P. XXXIII.

The C O N T E N T S.

Eſau and Jacob meet. Their Interview. Jacob, by Invitation, viſits Eſau, then goes to his Father Iſaac, and afterward ſettles at Succoth for a while, and fixes near Shechem.

AND Jacob liſted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he liſt up his eyes, and ſaw the women and the children; and ſaid, Who are

1, 2. **S**oon after Jacob had over-taken his Family, and travelled ſome Way with them, he ſaw *Eſau* and his Train, at ſome Diſtance, making up to him. And, for fear of the worſt, put his Company into the beſt Order he could, to receive him; placing his Handmaids and their Children in the Front, *Leah* and hers in the middle, and *Rachel* and *Joſeph* laſt; that thoſe he loved beſt, and was moſt tender of, might be remoteſt from Danger, in Caſe of an Aſſault.

Y. World,
2265.
Before
CHRIST,
1739.

3. At the ſame time putting himſelf at the Head of them all, and then makes up to *Eſau*, with all imaginable Deference and Reſpect.

4, 5, 6, 7. *Eſau*, forgetting all paſt Reſentments, embraced him with the utmoſt of Brotherly Kindneſs and Satisfaction. And, after ſeveral Expreſſions of mutual Affections, enquires into the Number and Welfare of his Wives and Children; of which *Jacob* gives him a

Y. World, *are* those with thee?
 2265. And he said, The
 children which God
 hath graciously given
 thy servant.

particular Account, and orders e-
 very one, in their Turn, to come
 up and pay him Honour and Re-
 spect.

6 Then the hand-maidens came near, they and their chil-
 dren, and they bowed themselves:

7 And Leah also with her children came near, and bowed
 themselves: and after came Joseph near, and Rachel, and
 they bowed themselves.

8 And he said,
 What meanest thou
 by all this drove,
 which I met? And he
 said, *These are* to find
 grace in the sight of
 my lord.

9 And Esau said,
 I have enough; my
 brother, keep that
 thou hast unto thy
 self.

10 And Jacob
 said, Nay, I pray
 thee, if now I have
 found grace in thy
 sight, then receive
 my present at my
 hand: for therefore
 I have seen thy face,
 as though I had seen
 the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee;
 because God hath dealt graciously with me, and because I have
 enough: and he urged him, and he took it.

12 And he said,
 Let us take our jour-
 ney, and let us go,
 and I will go before
 thee.

13 And he said
 unto him, My lord
 know-

8, 9, 10, 11. *Esau* then gave his
 Brother to understand, his Kind-
 ness for him was so perfectly sin-
 cere, and his Circumstances in the
 World so good, that he would have
 him wave the Presents he intended
 him, as being altogether needless
 for the Purposes they were design'd.
Jacob however begged of him to
 accept them, both as an Expression
 of his own Gratitude to GOD,
 for the singular Blessing of so hap-
 py a Meeting between them, of
 the joyful Sence he had of the kind
 Reception he had given him; and
 assuring him he would look upon
 it as a Pledge of *Esau's* present and
 future Good Will to him. Upon
 which Reasons he accepted them.

12, 13, 14. And, in Return,
Esau invites him and all his
 Company to go and reside with
 him a while at *Seir*: Offering
 to stay with him, and conduct
 them thither in Person. *Jacob*
 told him, That neither his Chil-
 dren

*
 fix or
 much

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Before
CHRIST,
1739.

knoweth that * the children are tender and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die: 14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee some of the folk that are with me: And he said, What needeth it? Let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Tents or Hutches. From whence the Place [and the City afterward built there, *Judges* viii. 15, 16.] went by the Name of *Succoth* [i. e. *Tents* or *Booths*].

18 ¶ And Jacob came to Shalem a city 18, 19, 20. Thence, either for Safety or Conveniency, he removed

15, 16. *Esau* consented, but would have left some of his best Attendants to conduct him in the most honourable Manner, to his House. But *Jacob* desired to be excused that Ceremony, *Esau* parted from him, and hastned home to make Preparation for his Reception.

17. After this Visit to his Brother at *Seir*, and another to his Father *Isaac* at *Gerar*, *Jacob* retired with his Family to a Place about Forty Miles Northward from his Father, in the Land of *Canaan*. Where he continued but a short Time, lodging his Flocks under

* The Children are tender. — Joseph being now but six or seven Years of Age, and, perhaps, Dinah and Zebulon not much older, and not used to Travelling.

Y. World, ty of Shechem, which
2265. *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor Shechems father, for an hundred pieces of money.

20 And he erected there an altar, and called it *El-clohe-Israel*.

ved still further Northward near to *Shechem*; where intending to reside, he purchased some Lands of *Hamor* the then Prince of the Country; in which he built an Altar for the stated and constant Worship of GOD. And for a grateful Memorial of the special Providences attending him in his long and dangerous Travels from *Padan-aram*, and conducting him at last into the Land of *Canaan*, he gave it the Name of *El-clohe-Israel*, [*i. e.* the [Altar of] the GOD of Israel.] Therein having a particular Respect to that honourable Appellation bestowed on him by the Angel, cap. xxxii. 28.

CH A P. XXXIV.

The CONTENTS.

The unhappy Miscarriage of Dinah at Sechem. Hamor treats with Jacob about a Marriage with her. The Plot of Simeon and Levi. Their barbarous Revenge upon the Shechemites. Jacob's Concern at it. His Sons Reply.

1, **A**ND Dinah the daughter of Leah, *which* she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country saw her, he took her

1, 2. **D**URING his Stay in the Confiner of *Shechem*, a most unhappy Misfortune befel Jacob and his Family. His Daughter *Dinah's* Curiosity to see the Customs and Fashions of the Women of that Country, made her venture herself into the Town, unguarded by any of her Brothers, at a Time when some publick Show or Festival was to be celebrated. *Shechem*

her, and lay with her, and defiled her. *chem* the Prince's Son [from whom the City derived its Name] changing to fall into her Company, falls in Love with her, gets her by Stratagem, and then forces and ravishes her.

Before
CHRIST,
1732.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field :) and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it, and the men were grieved, and they were very wroth: because he had wrought folly in Israel, in lying with Jacobs daughter; which thing ought not to be done.

8 And Hamor communed with them,

3, 4. And, even after he had indulged his soul Gratification, he was so delighted with her Person, and had such a Passion for her Beauty, that he would not part with her, but with the utmost Sollicitations courted her to marry him; acquaints the Prince his Father with his Affections to her, and puts him upon treating with *Jacob* about the Match,

5, 6. At first hearing of his Daughter's Disgrace and Confinement, *Jacob* so far govern'd his Passion as to take little Notice of it, till he should consult his Sons, that were at that time engaged abroad in the Care of his Flocks. And when *Hamor* came to visit, and make the Proposal to him, he discover'd no Resentments at his ill Usage, but desires only some Time to consider on it, when the rest of his Family were about him.

7, 8, 9, 10. At their Return home, [where with infinite Grief and Consternation they received the News of what *Disgrace* had befallen their Family;] *Hamor*, with his young Prince, comes again to renew the Marriage-Proposal; acquaints them with the Sincerity of his Son's Affections to *Dinah*; and offering, for the sake of that one Match, to incorporate *Jacob* and his whole Family into their Government, and invest them

Y. World, them, saying, The with all the same Rights and Pri-
 2272. soul of my son She- vileges of the Country, that the
 ~~~~~ chem longeth for Natives themselves enjoyed.  
 your daughter: I  
 pray you give her him to wife.

9 And make ye marriages with us, and give your daughters  
 unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before  
 you; dwell and trade you therein, and get you possessions  
 therein.

11 And Shechem  
 said unto her father,  
 and unto her bre-  
 thren, Let me find  
 grace in your eyes,  
 and what ye shall say  
 unto me, I will give.

12 Ask me never  
 so much dowry and  
 gift, and I will give  
 according as ye shall  
 say unto me: but give

11, 12. The young Prince at the  
 same Time using his own Sollicita-  
 tions with them, to oblige him in  
 this Request, promising to give  
 down whatever they could reason-  
 ably demand for her \*Portion, and  
 make the most honourable amends  
 he could, for the Injury he had  
 done her, by most ample Presents  
 to her Relations.

me the damsel to wife.

13 And the sons of  
 Jacob answered She-  
 chem and Hamor his  
 father deceitfully,  
 and said, (because  
 he had defiled Dinah  
 their sister)

14 And they said  
 unto them, We can-  
 not do this thing, to  
 give our sister to one  
 that is uncircumci-  
 sed: for that were a  
 reproach unto us.

15 But in this will  
 we consent unto you:  
 If

13, 14, 15, 16, 17. For Answer  
 to this Proposal, Jacob refers them  
 to his Sons, whom he had order'd  
 to deliberate and determine upon  
 it. They were confounded what  
 Resolution to come to, 'till Simeon  
 and Levi, Brothers to Dinah, by  
 the same Mother, [Leah,] laying  
 their Heads together, and agreeing  
 upon a desperate and unlawful  
 Act of Revenge for their Sister's  
 Disgrace; the better to accomplish  
 their Design, put the rest upon  
 making the following Reply, viz.  
 That whereas the Religion they pro-

---

\* Note, In these Times and Countries, Marriage-Portions  
 were not brought by the Women, but given by the Men to them,  
 and were looked on as a Kind of Purchase for procuring a Wife, as  
 they now are for procuring a Husband.



# Chap. XXXIV. Book of GENESIS. 201

If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised; then will we take our daughter, and we will be gone.

to have their Sister back again, Disgraced as she was, and they must bear that Misfortune as well as they could.

18 And their words pleased Hamor, and Shechem Hamors son.

19 And the young man deferred not to do the thing, because he had delight in Jacobs daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein; for

professed laid every Male amongst them, under an indispensable *Engagement to be Circumcised*, as the special Badge and Character of their being the Servants of the True GOD; they could not, in Point of *Conscience* and *Honour*, consent to intermarry and incorporate with any People, but what would chearfully submit to the same most sacred, tho' painful *Rite*.

That therefore, if their whole City would now forthwith comply with this Condition, and continue constant to the Observance of it, the Thing desired might be accomplish'd: Otherwise they requested

18, 19. The young Prince his Passion, the Interest he had with his Father, and at Court, and [probably] the Prospect they had of enriching and strengthening themselves by this incorporating Union with *Jacob's* Family, made them stick at nothing, but immediately engage, for themselves and their People, to accept and punctually perform the Condition required.

20, 21, 22, 23. Accordingly, at their Return home, they called a General Assembly of the Magistrates and People, whom they acquainted with the intended Match, the Terms on which that, and the General Union of the two People, might be effected: Setting forth the Reasonableness and Advantage of incorporating with so peaceable, industrious and wealthy a Family

Before  
CHRIST;  
1732.

Y. World, for the land, behold,  
2272. *it is* large enough for  
them: let us take  
their daughters to us  
for wives, and let us  
give them our daugh-  
ters.

22 Only herein  
will the men consent  
unto us, for to dwell  
with us, to be one people, if every male among us be circum-  
cised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every  
beast of theirs *be* ours? only let us consent unto them, and  
they will dwell with us.

24 And unto Ha-  
mor and unto She-  
chem his son heark-  
ned \* all that went  
out of the gate of his  
city: and every male  
was circumcised, all  
that went out of the  
gate of his city.

25 ¶ And it came  
to pass on the third  
day, when they were  
fore, that two of the  
sons of Jacob, Sime-  
on and Levi, Dinahs  
brethren, took each  
man his sword, and  
came upon the city  
boldly, and slew all  
the males.

26 And they slew  
Hamor and Shechem  
his son with the edge  
of the sword, and  
took Dinah out of  
Shechems house, and  
went out.

as *Jacob's* was; who, by their  
Numbers and great Skill in Husban-  
dry, would help to increase the  
Tillage of their Lands, and the  
Trade of the Country; and all  
whose Wealth would soon, by In-  
termarriages, be shared by them a-  
long with the *Israelites* them-  
selves.

24. These *Arguments* soon pre-  
vailed, and found a General Re-  
ception; insomuch that all the  
Males in the whole Town \*, to a  
Man, Old and Young, agreed up-  
on a set Day to be *Circumcised*  
in.

25, 26. The Design thus taking,  
*Simeon* and *Levi*, had now an Op-  
portunity of executing their in-  
tended Revenge. And upon the  
third Day after this painful Opera-  
tion, when the Wounds upon that  
tender Part were at the worst, and  
disabled the Men from making a-  
ny considerable Resistance; they,  
with their Servants and Depen-  
dants, got into the Town, made a  
General Slaughter of their Men of  
all Ages and Degrees, from the  
Prince to the lowest Subject, re-  
scued their Sister *Dinah*, and car-  
ried her off.

27, 28,

\* All that went out of the Gate of his City. See the Note  
on Deut. xvi. 18.

27  
Jacob  
sain,  
city,  
had  
sister.

28  
their  
their  
asses,  
the fi

29  
wives  
honfe

30  
to Sin  
Ye h  
to ma  
amon  
tants  
mong  
nites,  
zites,  
in nu  
gathe  
gethe  
and  
shall  
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27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that

30 And Jacob said to Simon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister, as with an harlot?

his Court and Subjects, by conniving at, and consenting with it, were involved in the same Guilt. And that therefore what they had done to them was not only allowable by the Right of Arms, as against a Publick Enemy, but necessary too, for vindicating their Sister's Reputation; who otherwise might be interpreted to have consented to the Prince's Leudness, and have been look'd upon as a Common Prostitute.

27, 28, 29. After which Slaughter, the rest of *Jacob's* Sons were encouraged to vent their Resentments, by following the two Brethren into the Place, and there helping to perfect the Ruin of it, by a General Plunder and Captivity.

30. The News of this barbarous Act of Revenge, committed by his Sons, could not but put *Jacob* under still greater Distress and Indignation; in which he represented to them, how odious they had rendered his Character to all the neighbouring Princes and Countries; who, in all Likelihood, would look upon him as a Common Enemy, and unite together, either to banish or destroy him.

31. They reply'd, in their own Defence, That the Prince of *Shechem*, by such an act of Violence upon their Sister, had broken the Law of Nations, and of Common Right; and

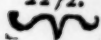
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## C H A P. XXXV.

## The CONTENTS.

Jacob directed to go to Bethel. Prepares his Family for special Devotions, and pays his Vow there. Deborah's Death. GOD appears again to Jacob, renewing the Great Promise of Canaan, and of CHRIST the Messiah, to his Family. He visits Isaac again. Rachel dies in Childbed. Benjamin born. His Name. The Sense of it. Reuben's Leudness with Bilhah. The Genealogy of Jacob's Twelve Sons, Heads of the Tribes of Israel, shortly stated. The Age and Death of Isaac. His Funeral performed by Jacob and Esau.

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And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Southward, to Bethel; to reside there a while, and pay those special Duties of religious Worship and Gratitude he had engaged himself to, by a Vow made at that Place, in his Travels to his Uncle Laban's, [Chap. xxviii. 20, 21, 22.]

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and

1. THE cruel and inhumane

Action of Jacob's Sons toward the Shechemites, cap. xxxiv. made it very unsafe for him to stay any longer in those Parts. But in the Height of his Perplexity Providence took Care of him; GOD, by a special Direction, appointing him to retire, with his whole Family, about Twenty Miles further

2, 3, 4. Jacob gladly embracing this Divine Motion, gave his whole Family Notice of his Design; and to prepare them for so solemn a Sacrifice to GOD, in Gratitude for his peculiar Providences over him and them, order'd them every one to deliver up whatever Images, or other Superstitious Utensils they had by them, [such as the Tera-  
phim



and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

3 And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which is in the land of Canaan (that is Beth-el) he and all the people that were with him.

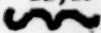
7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

phim stolen by Rachel from her Father, or any Thing of that Kind, brought from Mesopotamia, or plunder'd from the Shechemites, without his Knowledge;] and, at the same Time, to purify themselves, by washing their Bodies, changing their Clothes, &c. as the then usual Signs of inward Purity and Repentance. To which they all complied, giving up all their Superstitious Trinkets; which, tho' never so valuable, Jacob took Care to make away with, that they never might be found more.

5, 6, 7. With these Religious Dispositions they march from the Country of Shechem, and arrived safe at Beth-el, none of the Country daring to rise upon them, or disturb them in their Travels, notwithstanding the Provocation given by the Slaughter of the Shechemites; which, by a particular Turn of Providence, proved the greatest Terror to dishearten them from, instead of an Incentive to spirit them to, any Revenge. Jacob makes immediate Preparation for the Great Service he was to pay at this remarkable Place.

8. [At this Juncture died Deborah, favourite Nurse to Rebekah; whom, for his Wives sake, Jacob buried in very decent and respectful Manner, under a large Oak; and, in Memory of her, the Place of her Interment was called Allon-Bachuth, [i.e. The Mournful Oak.]

Y. World, 2272.  9 And God appeared unto Jacob again, when he came out of Padan-aram; and blessed him.

10 And God said unto him, Thy name & Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, I am God Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee: and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee, will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oyl thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

9, 10, 11, 12. Just before, or during the Time of, this solemn Service, GOD was pleased to make another Manifestation of the Divine Majesty to *Jacob*, in the same special Manner as he had once before done at this Place, [*cap. xxviii. 13.*] giving him fresh Assurance, That the honourable Name of *Israel*, then promised to him, should be now confirmed upon him; that he would cause him to answer that eminent Character, by the vast Number and Grandeur of his Posterity; who, in their several Branches, should all feel their happy Share in the Blessings promised to *Abraham* and *Isaac*; especially that particular Part of the Promise, of possessing the Land of *Canaan*, and of being the Ancestors of that Nation, of which *CHRIST* the Saviour of Mankind was hereafter to be born.

13, 14, 15. Highly comforted and delighted with this Glorious Manifestation, and repeated Promise of GOD to him, he enters upon his Religious Devotions, erects his Altar, dedicates it to Divine Service, with the external Ceremonies usual in those Times, offers his Sacrifice with the most earnest Prayers and Praises; and so, in all Respects, compleated his *Vow*; and, to perpetuate the Memory of these renewed Favours from Heaven, renews the Name of this Famous Place, and calls it *Beth-el*, or, *The House of GOD*.

16, 17,

16 ¶ And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass as her soul was in departing (for she died) that she called his name Benoni: but his father called him Benjamin.

19 And Rachel died and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.

16, 17, 18, 19, 20. *Jacob*, having discharged his Vow at *Beth-el*, after some Time, travels for *Hebron*, to pay his last Visit to his Father *Isaac*, who was removed thither from *Gerar*. Upon the Road, near *Bethlehem Ephrata*, *Rachel* falls into her Labour, which was attended with so great Pains and Difficulty, that tho' she was deliver'd of a Son, she despaired of Life, and gave him the Name of *Benoni*, [i. e. *A Son of Sorrow*.] But *Jacob*, to comfort her in her Condition, and to avert the ill Omen, changed it into *Benjamin*, [i. e. *The Son of his Strength*, or *Support of his Old Age*.] *Rachel* however dies, and *Jacob*, as a Testimony of his great Affection for her, erected that Monument over her, which is still called by her Name.

21, 22. During their Stay in these Parts, another Misfortune befel *Jacob*, from the Leudness of *Reuben*, committed with one of his Father's Concubines [or secondary Wife] *Bilhah*. An Action they would fain have concealed from him, but could not. And tho' *Jacob*, to avoid publick Scandal, did not publickly punish him for it, yet his private Rebukes were very severe upon him; and his Resentment lay so deep, as afterward to deprive him of his Birthright, upon that Account. [See Chap. xlix. 3, 4.]

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23 The sons of Leah; Reuben Jacobs first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachels handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leahs hand-maid; Gad and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, (which is Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old, and full of days: and his sons Esau and Jacob buried him,

23, 24, 25, 26. And thus, by the Birth of *Benjamin* were compleated the Number of *Jacob's* Sons, which became the Twelve Heads of those *Tribes*, whereof our Nation, the *Israelites* consist, viz.

|            |   |                  |
|------------|---|------------------|
|            | { | <i>Reuben,</i>   |
|            | { | <i>Simeon,</i>   |
| By Leah,   | { | <i>Levi,</i>     |
|            | { | <i>Judah,</i>    |
|            | { | <i>Issachar,</i> |
|            | { | <i>Zebulun.</i>  |
| By Rachel, | { | <i>Joseph,</i>   |
|            | { | <i>Benjamin.</i> |
| By Bilhah, | { | <i>Dan,</i>      |
|            | { | <i>Naphtali.</i> |
| By Zilpah, | { | <i>Gad,</i>      |
|            | { | <i>Asher.</i>    |

27, 28, 29. And now to conclude the Life of *Isaac*. After *Jacob* had resided with him some Time in *Hebron*, he died, in the Hundred and Eightieth Year of his Age, after a long and steady Course of the most eminent Piety and Virtue. And was, with great Solemnity and Respect, deposited in his own paternal Sepulcher, by his two Sons, *Esau* and *Jacob*, both assisting at the Funeral Rites of so Great and Excellent a Father.



C H A P. XXXVI.

The C O N T E N T S.

*The Posterity of Esau, by his several Wives, in Edom, or Idumea. The Sons and Dukes of Seir, the former Prince of that Country. The Dukes of Edom. Esau's Posterity enjoy Princely Government long before that of Jacob. The Reason of it.*

**N**OW these are the generations of Esau, who is Edom.

1. **H**AVING thus given an Account of the principal Heads of Jacob's Posterity, who, [as the special Seed of Abraham, Inheritors of the Land of Canaan, and the

Family from whence **CHRIST**, the promised Saviour, is to be born, are to be the proper Subject of the Sequel of this History;] before I proceed to any further Particulars about them, I shall settle the Account of *Esau's* Family, in the most remarkable Branches thereof: Thereby to show, how truly what was before Prophetically spoken of him, was fulfilled. [See Chap. xxv. 23. Chap. xxvii. 39, 40.]

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite:

3 And Basemath, Ishmaels daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz:

and Basemath bare Ruel.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

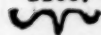
2, 3, 4, 5. *Esau* [as was observed before, Chap. xxvi. 34.] took him two Wives of the Race of the *Canaanites*, and a third of the Family of *Ishmael*. These went each under several Names, [as customary in those Times,] viz.

1. *Judith*, called also *Aholibamah*.

2. *Basemah*, called also *Adah*. And,

3. *Mahalah*, called also *Basemah*.

Y. World, 6 And Esau took  
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his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were strangers, could not bear them, because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau is Edom.

9 ¶ And these are the generations of Esau the father of the Edomites, in mount Seir.

10 These are the names of Esau's sons; Eliphaz the son of Adah, the wife of Esau, Reuel the son of Bassemath the wife of Esau.

11 And the sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Ama-

6, 7, 8. As his first Settlement, after parting from his father, was in *Seir*, so at *Isaac's* Death, when he came into *Canaan*, finding that Country [wherein both himself and his Brother were but Sojourners] far too straight to hold their Families both in one Neighbourhood, and having much enlarged his Dominions at home, he agreed with *Jacob* about the Division of their paternal Estate, left him in *Hebron*, and return'd to his Settlement in *Seir*: Which Country had that Original Name from one of its first Inhabitants or Conquerors, *ver.* 20. But now was called *Edom*, from *Esau* its new Conqueror, who bore that Name, *Chap.* xxv. 30. and his Descendants, that of *Edomites*, or *Idumeans*.

9, 10 11, 12, 13, 14. Now their Genealogy consisted of these principal Branches by each Wife.

1. By *Adah*, he had *Eliphaz*, from whom sprung *Teman*, *Omar*, *Zepho*, *Gatam*, *Kenaz*.

2 By *Bassemath*, *Reuel*, from whom sprung *Nahath*, *Zerah*, *Shammah*, *Mizzah*.

3. By *Aholibamah*, *Jesub*, *Jalam*, *Korah*.

*Eliphaz*, the first of these, had one *Amalek*, by a Concubine. This *Amalek* was Ancestor of that wicked People, the *Amalekites*, the inveterate Enemies of our Nation, the Particulars of whose Genealogy I have no Occasion to enquire into.

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malek: these were the sons of Adah Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bassemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: These are the dukes that came of Eliphaz, in the land of Edom: these were the sons of Adah.

17 ¶ And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel, in the land of Edom: these are the sons of Bassemath Esau's wife.

18 ¶ And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah Esau's wife.

19 These are the sons of Esau (who is Edom) and these are their dukes.

20 ¶ These are the Sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotan's sister was Timna.

23 And

15, 16, 17, 18, 19. The fore-named Persons descended from Esau, by his three Wives, became each of them a Chief\* or Head of a large Tribe\* or Family, spreading themselves in Clans, and extending their Conquests by Degrees in this Country.

\* Allomphc, Dukes.

20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. Much the same Kind of Government was exercised in these Parts before Esau subdued it. Seir, the first Prince of this Kind, [from whom the whole Country derived its Name] having had seven Sons, that became Heads and Rulers of very considerable Families, branching out in the following Succession, viz.

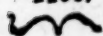
1. Lotan, from whom descended Hori, Heman.

2. Shobal, from whom Alvan, Manahath, Ebal, Shepha, Onam.

3. Zibeon, from whom Ajah, and

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23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah, \* that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan, and Esban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and Achan.

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name

and Anah. The latter whereof was the Person that first met and encountred the Gigantick sort of People called *Jemim* \*, or *Emim*, bordering on those Parts, and gave them a signal Defeat.

4. Anah, from whom Dishon, and a Daughter Aholibamah.

5. Dishon, from whom Hemdan, Esban, Ithran, Cheran.

6. Ezer, from whom Bilhan, Zaavan, Achan.

7. Dishan, from whom Uz and Aran.

31, 32, 33, 34, 35, 36, 37, 38, 39. Esau's Posterity having dispossessed the forementioned Clans, and encreased their Territories to a large Extent, did afterward change the Model of their Government, from that of *Principals* or *Heads of Tribes*, to that of *Kingly Power*. Which lasted a considerable Time, before

\* That found the Mules in the Wilderness. Note, 'tis commonly interpreted that Anan was the first Inventor of the Mule-breed. But as the Word is never taken so in any other Passage of Scripture, I chuse the Sense of Bochart, as the most probable one; but it is very hard to determine the certain Meaning of a Word, which the Septuagint set down as they found it, without venturing to put any Sense upon it.



name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husbam of the land of Temani reigned in his stead.

35 And Husbam died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wives name was Mehetabel, the daughter of Matred the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar,

before ever GOD's own peculiar Poople, the *Israelites*, were settled in the peaceable Possession of any Country, or had any Princely\* Government amongst them: It pleasing the Divine Wisdom still to exercise the Faith and Patience of that beloved Branch of *Abraham's* Line, by deferring their Enjoyment of the promised Land, and suffering them to live as Sojourners and Strangers in every Country they came into. Now the Succession of the forementioned *Edomitish* Kings is as follows, viz. *Bela, Jobab, Husbam, Hadad, Samlah, Saul, Baalhanan, Hadar*. Who being of different and distinct Families, changed the Metropolis of the Government as they saw fit.

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40, 41, 42, 43. Moreover, beside the Catalogue of *Dukes* or *Heads* of *Claus*, recorded [ver. 9, 14.] there were several others of considerable Figure in After Times, such as *Timna, Alvah, Jetheth, Aholibamah, Elah, Pinon, Kenan, Temaz, Mibzar, Migdiel, Iram*. And thus much of the History and Government of the *Edomites*, derived from *Esau* or *Edom*.

\* Before there reigned any king over the children of Israel. See the Note on Gen. xii. 6.

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their possession; he is Esau the father of the Edomites.

## CHAP. XXXVII.

### The CONTENTS.

*Joseph the Favourite Son of Jacob, and why he was so. His Brethrens Envy against him on that Account. His Dreams aggravate their Resentments. Jacob's Behaviour upon hearing one of those Dreams. His Brethren conspire to murder Joseph. Reuben's Project to reprieve him. Joseph in the Pit. Is sold to the Spice-Merchants, and carried to Egypt. Reuben's Distraction for him. But joins with his Brethren in an artful Contrivance to conceal it from Jacob. Jacob's Lamentation for Joseph.*

**A**ND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 || These are the generations of Jacob; Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his fathers wives:

1. **T**O return now to the\* Transactions of Jacob, who after Isaac's Death remained yet a Sojourner in Canaan, as his Forefathers had done before him.

2, 3. During his last Stay in which Country, the most remarkable || Occurrence that passed in his Family was, that of || Joseph; which tho' for the present it could not but be a grievous Disaster, and sit hard upon the Spirits of a tender and pious Father, yet by a Turn of Providence, always attending this blessed Family, became

an

\* From whence the foregoing Chapter was a plain Digression. See Chap. xxxvi. 1, &c.

|| These are the Generations of Jacob. Toledoth, the History or Transactions of Jacob. See Note on Chap. xxv. 19.

wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

ter his Mother's Death, beginning now to associate with his other Brethren, he discover'd so early and true a Disposition to Virtue, as to observe whatever Immoralities he saw them commit, and report them to his Father. All which so endeared him to the Good Old Man, that he could not forbear to discover a peculiar Degree of Affection for him; and even to distinguish him by the Costliness of his Cloaths he clad him in.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold,

an Occasion of its After-Preservation and Great Deliverance. Now the Case was this, *Joseph*, the Son of his beloved *Rachel*, was *Jacob's* Darling, not only as he was a Son of his Old Age, but from the Excellencies both of his Body and Mind. For at the Age of Seventeen, after he had been brought up amongst the younger Sons of *Bilhah*, who took him under her Care after

4. But the Effect of this particular Endearment was, that it drew upon *Joseph* the Ill-will of all the rest of his Brethren, who look'd upon him with a jealous Eye, and would hardly treat him with the least Civility.

5, 6, 7, 8. The Disgust was still ripened to a greater Height, by certain Dreams, wherein *Joseph* had, in a very lively and extraordinary Manner, such Things represented to his Imagination, as could not but be interpreted to be Presages of his future Felicity and Greatness: Which however, in perfect Innocence and Simplicity, he communicated to his Brethren. The Dreams were these Two. One in the Time of Harvest. Methought (said he) last Night in my Sleep, as we were all at Work, binding up our Sheaves, my Sheaf stood upright, while all

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Y. World, your sheaves stood  
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made obeisance to  
my sheaf.

8 And his brethren  
said unto him, Shalt  
thou indeed reign o-  
ver us? or shalt thou  
indeed have domini-  
on over us? and they  
hated him yet the  
more for his dreams,  
and for his words.

9 ¶ And he dream-  
ed yet another  
dream, and told it  
his brethren, and  
said, Behold, I have  
dreamed a dream  
more, and behold,  
the sun and the moon,  
and the eleven stars  
made obeisance to  
me.

*I beheld the Sun, Moon, and Eleven of the most re-  
markable Stars [or Constellations] descend down from  
the Sky to me, and do me Reverence.*

10 And he told  
it to his father, and  
to his brethren: and  
his father rebuked  
him, and said unto  
him, What is this  
dream that thou hast  
dreamed? Shall I  
and thy mother and  
thy brethren indeed  
come to bow down  
our selves to thee, to  
the earth?

11 And his bre-  
thren envied him:  
but his father obser-  
ved the saying.

yours came running towards it,  
and fell down before it, in much  
the same Manner as Servants do  
Homage to their Masters. They  
took this, without any great My-  
stery, to signify neither more nor  
less, than that he was, some Time  
or other, to arrive at a Power and  
Authority over them, even to a De-  
gree like that of Princes over their  
Subjects. Which, with an Aggra-  
vation of Resentment, they told  
him, they scorn'd to think upon.

9. His Second Dream had still  
something more remarkable in it,  
and plainly bespeaking it to con-  
tain what is above those phantasti-  
cal Images that commonly repre-  
sent themselves to us in our Sleep.  
But had no other Effect upon his  
Brethren, to whom he innocently  
told it, but to stir them still up to  
a more dangerous Emulation a-  
gainst him. *Methought* [said he]

10, 11. This Divine Representa-  
tion was imprest upon his Mind in  
such a lively and strong Degree,  
that he could not be easy till he  
had acquainted his Father with it.  
*Jacob*, being no Stranger to such  
kind of extraordinary Impressions,  
and having a just Opinion of the  
Virtue and sober Dispositions of  
his Son, could not but conclude,  
Providence intended by it to point  
out some future Grandeur, where-  
with *Joseph* would hereafter be in-  
vested, above all the rest of his Fa-  
mily, for their Universal Protecti-  
on and Advantage. And [agreeably



# Chap. XXXVII. Book of GENESIS. 217

to the Language of those Times] he naturally interpreted the *Sun* to denote *Himself*, the *Father*, the *Moon* to signify his *Wife*, or *Wives*, the *Mothers* of the Family. And the Sum of all to be, That the whole Family, from the highest to the lowest, should, at some Juncture or other, be inferior to him, and dependant on him. However, to prevent any present Arrogancy in *Joseph*, and the Resentment of his Brethren he feared might be consequent upon it, he gave the Young Man a Check, bidding him not mind such improbable Fancies. But at the same Time *Jacob* could not but think upon the Matter with many Religious Reflections; while the Malice of his other Sons ripened into a designed Revenge against *Joseph*, which they executed in the following Manner.

Before  
CHRIST,  
1729.

12 ¶ And his brethren went to feed their fathers flocks in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said unto him, Here am I.

14 And he said unto him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

12, 13, 14, 15, 26, 17. So soon as Harvest was over, they went with their Flocks to Pasturage, at a good Distance, as far as to *Shechem*.

*Jacob*, either knowing nothing of their Removal thither, or knowing them to be in a Country where they had, some Time ago, given great Provocation, by their barbarous \* Cruelty; and having had no \* Intelligence of them of a good while, fell into terrible Apprehensions about their Welfare; and sends *Joseph* to get Information where they were, and how they did. Who, after some Enquiries up and down, found them at last in *Dothan*.

\* Chap.  
xxiv.

Y. World, 18 And when they  
2275. saw him afar off, e-  
ven before he came  
near unto them, they  
conspired against him  
to slay him.

19 And they said  
one to another, Be-  
hold, this dreamer  
cometh.

20 Come now  
therefore, and let  
us slay him, and cast  
him into some pit;  
and we will say,  
Some evil beast hath  
devoured him: and we  
shall see what will be-  
come of his dreams.

21 And Reuben  
heard it, and he de-  
livered him out of  
their hands; and  
said, Let us not kill  
him.

22 And Reuben  
said unto them, Shed  
no blood, but cast  
him into this pit that  
is in the wilderness,  
and lay no hand up-  
on him; that he  
might rid him out of  
their hands, to deli-  
ver him to his father  
again.

Brother out of their Hands afterward. Intending there-  
by to ingratiate himself with his Father, and atone for  
a former Miscarriage he lay under his Displeasure for.  
[See Chap. xxxv. 22]

23 ¶ And it came  
to pass when Joseph  
was come unto his  
brethren, that they  
stript Joseph out of  
his

18, 19, 20. His Brethren were  
mighty glad at his Arrival, not as  
a Brother, and Messenger from  
their Father, but as an Enemy,  
whom they thought Providence had  
now delivered into their Hands;  
and resolving not to slip the present  
Opportunity, were for dispatching  
of him immediately: Intending to  
carry home some plausible Story to  
their Father, that he was seized  
and devoured by a Wild Beast in  
his Journey; and so show the  
World what an inspired *Dreamer*  
he was.

21, 22. But *Reuben*, the Eldest  
of the Brothers, finding the Con-  
spiracy so strong and desperate,  
employed all his Art and Industry  
to prevent the Execution of it in  
so bloody a Manner; by represent-  
ing to them the heinousness of the  
Sin, and the insupportable Guilt  
and Odium of such an Action:  
Telling them, They might gain  
their End as well, by throwing  
him, bound Hand and Foot, into a  
neighbouring Pit, where he would  
die without their Hands. This In-  
vention of *Reuben* was to divert  
the Storm, and give him an Op-  
portunity of privately rescuing his

Hands afterward. Intending there-  
by to ingratiate himself with his Father, and atone for  
a former Miscarriage he lay under his Displeasure for.  
[See Chap. xxxv. 22]

23, 24. The Design took. And  
*Joseph* was no sooner arrived, but  
they strip'd him of his fine Coat,  
and *Reuben* let him down gently  
by a Rope, into a dry Well: And

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27  
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28  
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Josep  
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pit; a  
clothe  
30  
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\* V

# Chap. XXXVII. Book of GENESIS. 219

his coat, his coat of so every one went to his Before  
many colours that Flock. CHRIST;  
was on him. 1729.

24 And they took him, and cast him into a pit: and the  
pit was empty, there was no water in it.

25 And they sat  
down to eat bread:  
and they lift up their  
eyes and looked and  
behold, a company  
of Ishmeelites came  
from Gilead, with  
their camels bearing  
spicery, and balm,  
and myrrh, going to  
carry it down to E-  
gypt.

26 And Judah  
said unto his bre-  
thren, What profit  
is it if we slay our  
brother, and con-  
ceal his blood?

27 Come, and let  
us sell him to the Ish-  
meelites, and let not  
our hand be upon  
him; for he is our  
brother, and our flesh:

28 Then there passed by Midianites merchant-men; and  
they drew and lift up Joseph out of the pit, and sold Joseph  
to the Ishmeelites for twenty pieces of silver: and they brought  
Joseph into Egypt.

29 And Reuben  
returned unto the  
pit; and behold, Jo-  
seph was not in the  
pit: and he rent his  
clothes.

30 And he return-  
ed unto his brethren,  
and

25, 26, 27, 28. They had not  
long turn'd their Backs, before  
they got Sight of a Caravan of A-  
rabian Spice-Merchants, consisting  
of Ishmaelites and Midianites,  
Travelling for Egypt, and laden  
with those Commodities. Judah,  
upon this Occasion, makes a Mo-  
tion, that whereas they had alrea-  
dy done well in abstaining from dip-  
ping their Hands in the Blood of  
their own Brother, Providence now  
favoured them with a fair Oppor-  
tunity of getting rid of him at  
once, and entirely washing their  
Hands of all Degrees of actual  
Murder, by selling him to these  
Merchants. This was agreed to;  
a Bargain immediately made for  
him, for Twenty \* Silver Shekels;  
and away the Merchants took him.

29, 30. Reuben knew nothing of  
this Sale of his Brother, but was,  
all this Time, casting about how  
he should get him out of the Well,  
and convey him to his Father:  
And accordingly, at Night, goes  
privately to the Place with that  
Intent.

\* Viz. About Seven and Forty Shillings English Money.

Y. World, and said, The child  
2275. is not; and I, whi-  
✓ whether shall I go?

Intent. But finding him convey'd away, came in the utmost Distraction to the rest of his Brotherhood, upbraiding them with their Murder of so near a Relation; and lamenting how sad a Share of his Father's Indignation would fall upon *his* Head, who, as the Eldest Brother, was expected to take a more particular Care of him than any of the rest.

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of *many* colours, and they brought it to their father; and said, This have we found: know now whether it be thy sons coat or no.

33 And he knew it, and said, *It is* my sons coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son, mourning: Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaohs,

31, 32. But knowing what had passed, he was tolerably well pacified. And upon debating what Project they should come into for concealing the Matter from their Father. They all consented at last, to take *Joseph's* Coat, to tear, and stain it with Goat's Blood, and give it to *Jacob*, as a Testimony that he was unfortunately slain by some Wild Beast.

33, 34, 35. They carried on the Pretence with so artful an Hypocrisy, that *Jacob* took what they said for Truth. And thereupon fell into so inconsolable a Passion and Lamentation, for his beloved Child, that he would suffer neither any of the rest of his Family, nor even his own Reason, for a long while to comfort him.

36. The Event was, The Merchants sold *Joseph* to *Potiphar*, one of the Chief Officers of the Household of the *Egyptian* King.

A



raohs, and captain of the guard. A further Account whereof shall be given in the Sequel of this Book. [Chap. xxxix, &c.]

## CHAP. XXXVIII.

### The CONTENTS.

*Judah's Marriage into a Canaanitish Family. Begets Er, Onan and Shelah. The untimely Deaths of Er and Onan. Tamar is to marry Shelah. The Marriage deferred. Tamar's wicked Project upon that Account. Is with Child by her Father-in-law Judah. Judah's Behaviour upon the Discovery. The Birth of Pharez and Zarah, with the Meaning of their Names.*

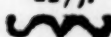
And it came to pass \* at that time, that Judah went down from his brethren, and turned in to a certain Adulteress, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her,

1, 2. BUT to leave Joseph for Before CHRIST, 1727.  
a while, in his Servitude in Egypt, and relate some Transactions of Judah, that hapned some \* Time after Jacob's Return from Mesopotamia into Canaan. He, by contracting a Friendship with one Hirah a Canaanite, and residing once at his House for some considerable Time, [probably by Way of Traffick and Commerce for Cattle,] gets into the Conversation

\* At that Time. Not at the very Time when Joseph was sold into Egypt, for that is very difficult to be reconciled to the Chronology of these Transactions. It is therefore to be observed, That the Hebrew Phrase, At that Time, is of a very large Extent, including, very frequently, a considerable Space of Time, as in Deut. x. 8. 2 Kings xx. 1. 2 Chron. xxxii. 24. and elsewhere. And is often of the same Import with our English Word Now, which is used as a Transition to some fresh Matter or Branch of History.

Y. World, her, and went in unto her.  
2277.



tion of the Daughter of a Neighbour of his, one *Shuah*, of the same *Canaanitish* Race; falls in Love with her, and marries her. \*

3 And she conceived, and bare a son; and he called his name *Er*.

3, 4, 5. By whom he had three Sons, *Er*, *Onan* and *Shelah*.

4 And she conceived again, and bare a son; and she called his name *Onan*.

5 And she yet again conceived and bare a son; and called his name *Shelah*: and he was at *Chezab*, when she bare him.

6 And *Judah* took a wife for *Er* his first-born, whose name was *Tamar*.

7 And *Er*, *Judah's* first-born was wicked in the sight of the LORD; and the LORD slew him.

6, 7. He marries *Er*, the Eldest, to a young Woman named *Tamar*, but he proved a Person of so profligate a Life, that Providence cut him off by an untimely Death, before he had any Children by her.

8 And *Judah* said unto *Onan*, Go in unto thy brothers wife, and marry her, and raise up seed to thy brother.

8, 9, 10. Wherefore [according to the Custom of those Times] he next marries her to *Onan*, his second Son. But he, knowing that by the same Law that obliged him to marry her, the Eldest Son was not to be look'd upon as his own, [nor inherit His, but his Brother's Estate] tho' the rest of the Children were; resolves to breed none at all by her; which Design he pursued by the unnatural Practice of spilling his Seed upon the Ground;

9 And *Onan* knew that the seed should not be his: and it came to pass when he went in unto his brothers wife, that he spilled it on the ground, lest that he should

---

\* Note, The best Interpreters think it necessary to suppose *Judah* to have converted her to the Worship of the True GOD, before he took her to Wife; otherwise some Notice had been taken of *Jacob's* Displeasure at such a Match; as in the Case of *Esau's* Marriage with the Daughters of *Heth*, Chap. xxvi. 34, 35. But though this be probable, it is not of such Certainty as to be expressed in the Paraphrase.

# Chap. XXXVIII. Book of GENESIS. 223

should give seed to his brother.

10 And the thing which he did, displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy fathers house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren did :) and Tamar went and dwelt in her fathers house.

12 ¶ And in process of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath, to shear his sheep.

14 And she put her widows garments off from her, and covered her with a vail, and wrapped her self, and sat in an open place, which is by the way to Timnath :

Ground, instead of performing Before  
Conjugal Duty to his Wife. For CHRIST,  
which vile and undutiful Action, 1727.  
GOD struck him also with a sudden Death.

11. *Tamar* was then to be married to *Shelah*, the *Third* Son. But, he being too young, *Judah* persuades her to live a Widow with her own Father, till he should be grown to full Age, and to Years of higher Discretion than his two Brothers; for fear he should commit the same Follies, and suffer the same Punishment as they had done.

12, 13, 14, But, whether thro' an impatient Desire of bearing \* Children in that Family, to which such special Blessings were annexed; or whether out of Revenge upon *Judah*, for being worse than his Word, in detaining *Shelah* from her, after he was fully arrived to Man's Estate, or both; she plotted to gain her Ends in the following most desperate and unlawful Manner, viz. at a Time when she knew *Judah* was to make merry with his Friends at a Shearing-Feast, she way lays him, in the Manner of a Common Strumpet, in Hopes that either *Shelah*, [whom she presumed he would carry along with him] or *Himself* might, in Return from their Cups, pick her up for their Pleasure; and that, by help of her Disguise, and her

\* See the Paraphrase on Chap. xxx. 1.

Y. World, nath: for she saw  
 2277. that Shelah was  
 grown, and she was  
 not given unto him  
 to wife.

15 When Judah  
 saw her, he thought  
 her to be an harlot;  
 because she had covered  
 her face.

16 And he turned  
 unto her by the way,  
 and said, Go to, I  
 pray thee, let me  
 come in unto thee,  
 (for he knew not  
 that she was his  
 daughter in law) and  
 she said, What wilt  
 thou give me, that  
 thou mayst come in  
 unto me?

17 And he said, I will send thee a kid from the flock:  
 And she said, Wilt thou give me a pledge, till thou send it?

28 And he said, What pledge shall I give thee? and she  
 said, Thy signet, and thy bracelets, and thy staff that is in  
 thine hand: and he gave it her, and came in unto her, and she  
 conceived by him.

19 And she arose and went away, and laid by her vail  
 from her, and put on the garments of her widowhood.

20 And Judah sent  
 the kid by the hand  
 of his friend the A-  
 dallamite, to receive  
 his pledge from the  
 womans hand: but  
 he found her not.

21 Then he asked  
 the men of that place,  
 saying, Where is the  
 harlot, that was openly  
 by the way-side?

And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her;  
 and also the men of the place said, that there was no harlot  
 in this place.

her Veil over her Face, she  
 could impose her self upon  
 him.

15, 16, 17, 18, 19. This wicked  
 Female Stratagem succeeded to her  
 Wishes. Judah himself happens  
 on her, bargains with her, for a  
 Present of a young Kid, consenting  
 to leave her his Seal-Ring, his  
 Girdle, and his Walking-Staff, in  
 Pawn, till he should send it; lies  
 with her, and gets her with Child,  
 without the least Knowledge who  
 his Mistress was; who immedi-  
 ately retires privately home with  
 her Pledges, without ever return-  
 ing to exchange them for her Pre-  
 sent.

20, 21, 22. Judah sends his Kid  
 precisely at the Time, and to the  
 Place agreed on, but the Bearer, his  
 Friend Hiram, could find none of  
 the supposed Harlot, to take it off  
 his Hands; nor, upon the strictest  
 Enquiry, could ever hear of her  
 more; and therefore return'd to  
 Judah, and told him, his Pawns  
 were lost.



# Chap. XXXVIII. Book of GENESIS. 225

23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot: and also, behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because I gave her not to She-lah my son: and he knew her again no more.

27 And it came to pass in the time of her travail, that behold twins were in her womb.

28 And it came to pass when she travailed,

23. Judah thought it better to lose them than his Credit and Reputation, by making any further Search after a Person of her Character, and so lets it drop.

Before CHRIST, 1723.

24. At three Months End, Tamar was discovered to be with Child; which being known by every body to be by Whoredom, Judah was so enraged at this additional Disgrace to his Family, that he peremptorily resolved she should, after her Delivery, be publickly Burnt [or Branded] for an Adulteress.

25, 26. But it was a sore Mortification to him, at the Time when she was brought out to Execution, to have himself openly proved to be the Father, by her presenting him with his own Pawns: And made him publickly confess, That tho' his Daughter-in-Law had been guilty of a most wicked Action, yet as to Himself he had been highly to blame in breaking his Engagements to her, and was but served according to his Kind. The Thing ended here; Tamar was reprieved from her Punishment, and remain'd in perpetual Widowhood.

27, 28, 29, 30. She proved to be with Twins, and at the Birth, one of the Children putting forth his Hand first, the Midwife, in her great Care, by tying a Scarlet Thread upon it, marked him for the Eldest Son; but however the other,

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Y. World, vailed, that *the one*  
 2259. put out his hand,  
 and the midwife  
 took and bound up-  
 on his hand a scarlet  
 thread, saying, This  
 came out first.

29 And it came  
 to pass as he drew  
 back his hand, that  
 behold, his brother  
 came out; and she  
 said, How hast thou  
 broken forth? *this breach be upon thee* : therefore his name  
 was called Pharez.

30 And afterward came out his brother that had the scar-  
 let thread upon his hand; and his name was called Zarah.

other, contrary to Expectation,  
 was born first, breaking his Way,  
 as it were, before his Brother.  
 Whereupon they were each of them  
 called by a Name that carried the  
 Remembrance of this Accident at  
 their Birth; the one, by that of  
*Pharez, [i. e. a Breach or Irrup-*  
*tion;]* the other, by that of *Zarah,*  
*[signifying First Rising, or Ap-*  
*pearance.]*

## CH A P. XXXIX.

### The CONTENTS.

*A farther Account of Joseph in Egypt. His Advance-  
 ment in Potiphar's Family. His Temptation by his  
 Mistress. His noble Resistance of it. Her Projects  
 to gain or ruin him. He is imprisoned. His Success  
 in the Prison.*

Y. World,  
 2275.

\* Chap.  
 xxxvii. 36.

And Joseph was  
 brought down  
 to Egypt : and Poti-  
 phar an officer of  
 Pharaoh, captain of  
 the guard, an Egyp-  
 tian, bought him of  
 the hands of the Ish-  
 meelites, which had  
 brought him down thither.

2 And the LORD was with Joseph, and he was a prospere-  
 ous man : and he was in the house of his master the Egyp-  
 tian.

1, 2. BUT to return to the Histo-  
 ry of *Joseph*, \* whom we  
 left in *Egypt*, a Slave to *Potiphar*,  
 one of the chief of that Court.  
 Where, by a particular Series of  
 Providence, his Servitude was soon  
 changed into a happy and flourishing  
 Condition.

# Chap. XXXIX. Book of GENESIS.

227

Before  
CHRIST  
1729.

3 And, his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptians house for Josephs sake: and the blessing of the LORD was upon all that he had, in the house, and in the field.

6 And he left all that he had in Josephs hand; and he knew not ought he had; save the bread which he did eat: and Joseph was a goodly person, and well-favoured.

7 ¶ And it came to pass after these things, that his masters wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his masters wife, Behold, my master worreth not what is with me in the house, and he hath committed all that he hath to my hand.

9 There is none greater in this house than I; neither hath he kept back any thing

3, 4, 5, 6. For such was the Comeliness of his Person, the Agreeableness of his Address, and the Dexterity and Success wherewith he managed every thing he was set about, that Potiphar soon found by Observation and Experience, he was an extraordinary Person. And therefore, by Degrees, advanced him to the highest Place of Trust in his Family. Taking him first to wait upon his Person, afterward to manage all his Household Affairs, and at last committed to him the Stewardship of his whole Estate; with such an intire Confidence in his Skill and Fidelity, that he minded nothing himself, but left all Expences and Accounts to Joseph.

7, 8, 9. But the excellent Accomplishments of his Mind had not long advanced him, before the Beauty of his Body became an unhappy Occasion of his Disgrace; while, at the same Time, it gave him Opportunity of improving and brightning that Virtue which enables a good Man to stand his Ground in all Fortunes. Potiphar's Wife falls in Love with him, and tempts him to Leudness with her; little doubting a Person in his Station could ever resist an Offer that promised as much of Honour as it had of Pleasure in it. But Joseph, upon the first Motion, begs of her to lay aside all Thoughts of

Q 2

to

Y. World, thing from me, but  
 2275. thee, because thou  
 art his wife: how  
 then can I do this  
 great wickedness,  
 and sin against God?

so wicked a Thing, and both for  
*his* and her *own* sake, to consider  
 how criminal and scandalous it  
 must be, to abuse so kind a Hus-  
 band and Master; for a Wife to be  
 Treacherous against so much Love  
 and Fidelity, and a Servant, in so  
 affronting a Degree, to repay all the Obligations laid  
 upon, and the most honourable Trust reposed in him.  
 But, above all, of what infinite future Consequence it  
 must be to them *both*, to sin against the Alknowing and  
 Good GOD, whose Providence had thus blessed and ad-  
 vanced both *Her* and *Himself*.

10 And it came to  
 pass as she spake to  
 Joseph day by day,  
 that he hearkned not  
 unto her, to lie by  
 her, or to be with  
 her.

11 And it came to  
 pass about this time,  
 that Joseph went in-  
 to the house to do  
 his business; and  
*there was* none of  
 the men of the house  
 there within.

12 And she caught  
 him by his garment,  
 saying, Lie with me:  
 and he left his gar-  
 ment in her hand,  
 and fled, and got him  
 out.

but she no sooner laid hold on him, but Joseph brake  
 loose from her, and, rather than not get free, the first Op-  
 portunity he had, left his Upper Coat [or loose Mantle]  
 in her Hand.

13 And it came to  
 pass, when she saw  
 that he had left his  
 gar-

10. Joseph perceiving this Re-  
 fusall did but set her more and more  
 on Fire, and encrease her Sollicita-  
 tions, made it his utmost Endea-  
 vour to shun her Company, and  
 never come at her, especially when  
 she was alone.

11, 12. When she found nothing  
 else would do, she resolves upon  
 this Project, viz. to contrive to get  
 him into an Apartment as remote  
 from the Family as she could, and  
 there, first by Intreaties and Persua-  
 sions, to try to gain him over to her  
 Purpose, and if that failed, to  
 threaten him with Ruin and Dis-  
 grace, by accusing him to her Hus-  
 band, of a Design to attempt her  
 Chastity. She accordingly got him;  
 attack'd him both Ways, and, when  
 neither of them succeeded, she  
 would have done it by Violence,

13, 14, 15. This Disappointment  
 of her Lust, and the Fear of being  
 Discover'd, made her immediately  
 resolve to out-face the Matter, be-  
 fore-



garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice.

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and got him out.

16 And she laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me.

18 And it came to pass, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

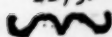
20 And Joseph's master took him, and put him into the prison, a place where the kings prisoners were bound: and he was there in the prison.

forehand with *Joseph*, and at once secure her *self*, and be revenged of *him*. Accordingly she set up a most lamentable Shreik, and when her Servants came up to her, appeared to be in the utmost Disorder and Distress, exclaiming against *Joseph* for attempting her Honour in the most audacious Manner; and showing them his Mantle, as a Token he had left the Room in haste, for fear her Cries should have caused him to be taken in the Fact.

16, 17, 18. She kept up her self in the same hypocritical Disguise till *Potiphar* came home, to whom she renewed her Story, with all the Arts of Female Passion, and Dissimulation; not without such Reflections upon his Prudence, in committing such Trust to a Wretch of such wicked Dispositions, as she thought would so enrage him against *Joseph*, as not to suffer him to say any thing in his own Defence.

19, 20. The Design succeeded. The Husband takes all for granted, and *Joseph*, without the least Hearing, was hurried to the King's own Dungeon, to be kept close amongst the worst Rank of Malefactors.

Y. World,  
2275.



21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that

was under his hand; because the LORD was with him: and that which he did, the LORD made it to prosper.

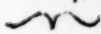
21, 22, 23. But the same Providence that hitherto preserved him, turn'd this Misfortune into a Blessing, and made the Prison itself become the Scene where a Foundation was laid for his future Grandeur and Prosperity. And he had not lain here long, before the Jaylor, fully convinc'd of his Innocency, and most virtuous Accomplishments, intrusted him with the Care and Management of his own Post; so that instead of a Prisoner, Joseph was indeed himself the Keeper of the Prison.

## CHAP. XL.

### The CONTENTS.

Pharaoh's Chief Butler and Baker imprison'd with Joseph. Their Dreams. Joseph interprets them. The Event exactly answers his Interpretation. The Ingratitude of the Chief Butler to Joseph.

Y. World,  
2284.



AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

1, 2, 3. IT happen'd, during the Time of Joseph's Imprisonment, that two Officers of the King's Household, viz. the principal Cup-bearer, who was Master of the Butlery, and the Chief Baker, or Master of the Cookeries and Confections, were, for some Misdemeanors in their Offices, committed to the same Prison where Joseph was.

3 And

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

Before CHRIST,  
1720.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

4. Of this Royal Prison *Potiphar* was Lieutenant, who by this time was so well informed of *Joseph's* Case, as to be convinced of his Innocency, as to the Crime he laid him in for: And tho', to conceal the Dishonour of his Wife, he

thought it proper still to confine him there, yet having now the same or still greater Opinion of his Virtue and Prudence, committed the Management of the whole Prison-Office to him; and deliver'd the two foremention'd Prisoners to his Custody and Inspection.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and

5. Those Unhappy Persons had, each of them, one Night, a very lively and remarkable *Dream*, exactly answering to the Events, which in a short while respectively beset them.

the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold they were sad.

6, 7. *Joseph* coming next Morning to visit and inspect them, finds them in a very thoughtful and solicitous Mood; and, in very frank and kindly Manner, asked them the Reason of it.

7 And he asked Pharaoh's officers that were with him in the ward of his lords house, saying, Wherefore look ye so sadly to day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

8. They as freely told him their Case, and, being fully persuaded those Dreams were of a particular and uncommon Kind, denoting some considerable Change of their Condition, they lamented their Misfortune, that, as Prisoners under Confinement, they had no Opportunity of consulting any *Magicians*

Y. World, *cians* or *Wise Men*, for the Interpretation of them.  
 2284. *Joseph*, with an Air of true Wisdom and Gravity, tells them, That no *Dreams*, that were really *Extraordinary*, proceeding from a Cause truly *Divine*, could be truly interpreted by any Person, but one whom *GOD* has inspired for that Purpose. Such Cases [says he] are above the Pranks of your *Magicians*. But tell me your *Dreams*, and see if I do not explain their exact Meanings.

9 And the chief butler told his dream to *Joseph*, and said unto him, In my dream, behold, a vine was before me.

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

11 And Pharaohs cup was in my hand: and I took the grapes, and pressed them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 And *Joseph* said unto him, This is the interpretation of it: The three branches are three days.

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaohs cup into his hand, after the former manner when thou wast his butler.

9, 10, 11. Their great Opinion of *Joseph's* Wisdom, in other Respects, made them ready and glad to try what he could do in the present Matter. The *Cup-bearer* therefore began. *Methought* [says he] *I had growing up before me a Vine, with three Branches. I saw them bud, blossom, and cluster into fine Grapes, all ripe and ready to be gather'd. I stood, methought, in the King's Presence, [in the honourable Post I once filled, but have now unfortunately lost,] with the Royal Cup in my Hand, into which I pressed the Grapes, presenting His Majesty with the Wine, which he liked extremely well.*

12, 13. Your Dream [reply'd *Joseph*] is a happy Presage of your speedy good Fortune. The *Three Branches* denote *Three Days*; the rest denotes, That in that little Space of Time you shall be restored to your Office, and wait upon the King, as acceptably as you formerly have done.



14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house.

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

*your* Case; it will be but a just Return, that when you are in Freedom and Prosperity, you forget not them you have left behind you, but think of *me*, that did you the Pleasure of foretelling the Happiness you enjoy.

16 When the chief baker saw that the interpretation was good; he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head.

17 And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, This is the interpretation thereof: The three

14, 15. The *Cup-bearer* being Before overjoyed at this Prospect; *Joseph*, CHRIST, having a Divine Assurance of the Truth of the Event, takes the Opportunity of recommending his *own* Case to one he knew would shortly be in a Capacity of serving him in it. Telling him, at the same time, who he was, how he came first into *Egypt*, how injuriously treated by his Brethren, and falsely accused by his Mistress. In fine, That he was a Sufferer for his Duty to GOD and his *Parents*, and for an inviolable Regard to the Honour of his *Master*. Now [said he] if you find me to be a true *Prophet* in

16, 17. The *Chief Baker* hearing so favourable an Interpretation of the *Butler's* Dream, pleased himself with Hopes of the like Success from his *own*. And therefore fell immediately to telling him what it was; *Methought* [said he] *I was carrying three Baskets of Provisions for the Royal Table, [as I was wont to do when in Favour at Court,] the uppermost whereof was filled with such Sweetmeats as were to be served up to the Kings own Person: But before ever I could get them to the Place they were to be set out in, the Birds of the Air fell foul upon them, and devoured them up, did what I could.*

18, 19. I am sorry [reply'd *Joseph*] your Dream bespeaks you a Fortune so unhappily different from that of your Brother-Officer. Your

1720.

Y. world, three baskets are  
2284. three days.

19 Yet within three days shall Pharaoh \* lift up thine head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.

Your *Three Baskets* indeed signify, *Three Days*, but the Sequel of your Story is no other but this, That at the same Time he is exalted to his former Post and Dignity, you will have your Head taken \* off, and your Body left to become Food for the Birds of Prey. Prepare, therefore, to die, for the Event is unavoidable.

20, 21, 22. Every thing came to pass as Joseph had foretold it. For the the *Third Day* after, being the King's Birth-day, [or else the Day of his Accession to the Crown] celebrated with great Pomp and Festivity, and whereon all the Court Officers were called over by Name, and were either continued in, or struck out of the List, the *Cup-bearer's* Fortune was to be restored to his Place, while the *Head Baker* was Condemned and Executed upon the Spot, in the very Manner described by Joseph.

23. The Event was, That tho' the *Cup-bearer* had promised Joseph to do his utmost for him, yet, like an *Ambitious Courtier*,

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\* Lift up thy head from off thee. I here follow our Translation which is countenanced by the Seventy, Chaldee, and Syriac Versions. Tho' it be true indeed that the Phrase, to take the Head, often signifies, to Register, or call Mens Names over, as in Exod. xxxi. 12. and elsewhere. Moreover the Word *רָאָה*, does not necessarily signify, from off thee, but may be rendered, and so no more of thee; the whole Sence being this, The King shall call over thy Name, in order to strike it out, and enter it no more. This is the Sence given by the Learned Noldius and others. And the Criticks are left to their Choice.

that

that values no body's Interests but his own, he was no sooner freed from his Misfortune, and recovered his beloved Dignity, but he quite forgets his Friend below; and, for two \* whole Years together, left him a Prisoner, \* Chap. without the least Mention of any thing to his Prince, xli.1. on the Behalf of so valuable and excellent a Person.

## CHAP. XLI.

### The CONTENTS.

Pharaoh's Dreams puzzle the Magicians. Joseph interprets them. His Advice to the King. Is advanced to be Deputy Governour of Egypt, and Master of all the Stores and Provisions. The Honours conferred on him. A Title given him. His honourable Marriage, by the King's Interest. His wise Management of the Publick Stores. His two Sons, Manasseh and Ephraim. The Meaning of their Names. The Famine begins.

And it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the other kine upon the brink of the river.

4 And

BUT while Joseph was thus left, as a Man utterly forgotten, by the Ungrateful Cup-bearer, Providence provided for his Deliverance, at the two Years End, after the following Manner.

2, 3, 4. It having pleased GOD to resolve to punish the Egyptians, and the neighbouring Countries, for their notorious Vice and Idolatry, by a Famine of seven Years Continuance, he gave Pharaoh some Notice and Warning thereof, by two remarkable and extraordinary Dreams; the Interpretation whereof being reserved to Joseph, became at once a Means of his Advancement, and the Preservation of the whole Country. The first Dream

Y. World,  
2289.  
Bef. CH.  
1715.

Y. World,  
2289.



4 And the ill-favoured and lean-fleshed kine, did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

Dream was this. *The King, one Night, thought himself walking up on the pleasant Banks of the River Nile, where he saw seven large and well-fed Cattle, walking from the Water toward a fine Pasture, and then falling to their Feed.*

*These were followed by seven other poor rawbon'd Creatures, of the same Kind, that no sooner came at them, but they swallowed them up and devoured them; and, to his great Astonishment, seemed to be never the fuller for it; looking still as thin and meager as if they had eaten nothing at all.*

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good.

6 And behold, seven thin ears and blasted with the east-wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold it was a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

5, 6, 7. While he lay musing up on the Oddness of such an Appearance, he fell again into a Sleep, and had a second Dream, to the very same Effect, tho' in another Form. *He thought he saw, in a fruitful Field, seven Ears of Corn, fine and plump, springing from one Stalk, ripe, and bending under their own Weight. These he saw in an Instant devoured up by seven other thin blasted Ears, that yet remain'd as wither'd and empty as they were before.*

8. These Representations were struck upon the King's Fancy in so vigorous and unusual a Manner, that when he awoke, he could scarce believe he had been asleep, but that the Things were *real*. At least he absolutely concluded them to be Impressions of an extraordinary Kind, and to forebode some considerable Event relating to his Kingdom. And accordingly, he summons all his *Magicians*, and most Learned Doctors, to expound the Visions.

They met, and consulted, but could make nothing of them.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guards house, both me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream, to interpret it.

9, 10, 11, 12, 13. This Occasion Before brought the *Chief Butler* to his CHRIST, Memory, and made him, once again, think of his Friend *Joseph*. He goes therefore to the King, and acquaints him with the excellent Accomplishments of this *Hebrew-Prisoner*; what a wonderful Interpretation he had given of his own and his Fellow-Officer's Dreams, during their Confinement. Showing the King how punctually Things fell out according to his Predictions; and that, as there was a great Resemblance between the Manner of Theirs, and of His Majesty's Dreams, he was fully persuaded *Joseph* could declare the full Meaning of it to him.

14. Pharaoh orders him forthwith to be sent for. *Joseph* took some Time to dress and trim himself, and then was introduced into the Presence-Room.

15. The King receives him with all Kindness and Respect; acquaints him with the Character his *Cup-bearer* had given of him; tells him the Business he sent for him about, and demands of him, whether he thought he were able to solve a Difficulty that had puzzled all his *Magicians* and *Philosophers*?



Y. World, 16 And Joseph  
2289. answered Pharaoh,  
saying, *It is* not in  
me: God shall give  
Pharaoh an answer of  
peace.

16. Joseph, with the Modesty  
and Gravity that becomes a Wise  
and Religious Man, replied, that  
no figurative Representation, by  
Way of *Dream* or *Vision*, that is  
really Divine, and had no express  
Interpretation given at the same

Time with it, was in the Power of any Human Art, or  
\* See cap. *Magical Tricks* to unfold: \* And that therefore all true  
xl. 8. Interpretations of such Matters must be made by the In-  
spiration of the same Almighty GOD, that was the sole  
Author of them. But tho' [says he] I pretend, of my  
*self*, to have no more Wisdom in these Things than the  
Persons Your Majesty has already in vain consulted;  
yet if your Dreams be of that supernatural Kind, of  
that Importance to your Self and your People, as you  
apprehend them to be, I make no Doubt, but, by the di-  
vine Assistance, to give you a full and happy Account of  
them.

17 And Pharaoh  
said unto Joseph, In  
my dream, behold, I  
stood upon the bank  
of the river.

18 And behold,  
there came up out of  
the river seven kine,  
fat-fleshed, and well-  
favoured; and they  
fed in a meadow.

19 And behold,  
seven other kine came up after them, poor and very ill-favoured,  
and lean-fleshed, such as I never saw in all the land of E-  
gypt for badness.

20 And the lean and the ill-favoured kine did eat up the first  
seven fat kine.

21 And when they had eaten them up, it could not be known  
that they had eaten them; but they were still ill-favoured,  
as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came  
up in one stalk, full and good.

23 And behold, seven ears, withered, thin, and blasted with  
the east-wind, sprung up after them.

17, 18, 19, 20, 21, 22, 23, 24. The  
King then gave him the full Parti-  
culars of his two Dreams, [see ver.  
2, to the 7th,] which [says he]  
give me great Perplexity, as plain-  
ly pointing out some remarkable  
future Occurrence, to Me, or my  
Kingdom; tho' none of my Philo-  
sophers can so much as guess what  
it should be. And pray what do  
you think of it?

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me. Before CHRIST, 1715.

25 ¶ And Joseph said unto Pharaoh, the dream of Pharaoh is one; God hath shewed Pharaoh what he is about to do.

26 The seven good kine are seven years; and the seven good ears are seven years; the dream is one.

27 And the seven thin and ill-favoured kine that came up after them, are seven years, and the seven empty ears, blasted with the east-wind, shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh: what God is about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty, throughout all the land of Egypt.

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land.

31 And the plenty shall not be known in the land, by reason of that famine following: for it shall be very grievous.

32 And for that the dream was doubled unto Pharaoh twice; it is because the

25, 26, 27, 28, 29, 30, 31. Joseph reply'd, His Conjecture, in the main, was right. For that these two *Dreams* denoted one and the same Thing; and that too a very signal Event, shortly to happen, as a Judgment, both upon *Egypt* and the Countries around it. By the *seven fat Oxen*, and the *seven lean Ones*, and in like Manner, by the *seven plump Ears of Corn*, and the *seven blasted Ones*, you are, says he, to understand *seven Years of Plenty*, to come in *Egypt*; and afterward, *seven Years of exceeding Scarcity and Famine*, immediately to succeed them. Moreover, that [unless a special and prudent Provision be made] the first *seven Years* will not be sufficient to supply the Scarcity of the *seven following Ones*; as is plainly signified by the *lean Oxen* devouring the *fat Ones*, and being not at all *filled* or *satisfied* with them. This is the certain Meaning of your Dreams, [continued Joseph,] and 'tis a great Mercy of Providence, that you have now such Notice given you of so important and terrible an Event.

32. Then as to your having this Representation doubled to you, in *two different Visions*, of one and the same *Signification*, you are to take

Y. World, the thing is establish-  
2289. ed by God, and God  
will shortly bring it  
to pass.

hath been thus graciously pleased to forewarn you of it.  
And to which, when you see it come to pass, you ought  
wholly to ascribe this Interpretation.

33 Now therefore  
let Pharaoh look out  
a man discreet and  
wise, and set him o-  
ver the land of E-  
gypt.

34 Let Pharaoh do  
this, and let him ap-  
point officers over  
the land, and take up  
the fifth part of the  
land of Egypt in the  
seven plenteous years.

35 And let them  
gather all the food of  
those good years that  
come, and lay up corn  
under the hand of  
Pharaoh, and let them  
keep food in the ci-  
ties.

36 And that food  
shall be for store to  
the land, against the  
seven years of famine  
which shall be in the  
land of Egypt, that  
the land perish not  
through the famine.

37 ¶ And the  
thing was good in  
the eyes of Pharaoh,  
and in the eyes of all  
his servants.

38 And Pharaoh  
said unto his ser-  
vants, Can we find  
such a one as this is, a man in whom the spirit of God is?

take *that* as an absolute Sign of the  
*Certainty* and *speedy Execution* of  
the Thing, which is so fully deter-  
min'd to be effected, by the sure  
Hand of the same Providence, that

33, 34, 35, 36. And now [says  
he] it will be Your Majesty's Part  
to improve this Divine Notice, so  
as to provide against, and prevent  
the worst Consequences of the Ex-  
tremity. Which you may be plea-  
sed to do, by laying up Stores out  
of your Abundance, in the Years  
of Plenty for a Reserve, against  
the Time of Need. By appoint-  
ing proper Officers in every great  
Town, to fill Magazines of Corn  
and other Provisions, and buying,  
or raising by Tax, the fifth Part of  
all the first Seven Years Product, to  
be kept and deliver'd out by Allow-  
ance. Which, with a careful Re-  
gulation of Expences, Parsimony,  
and good Husbandry, will be a  
Means, not only to preserve your  
own Subjects, but to assist and sup-  
ply the neighbouring Countries,  
and greatly to enrich your Exche-  
quer.

37, 38. The King and the whole  
Court stood in Admiration, at the  
Wisdom and Sagacity of *Joseph*;  
and, upon laying the whole Thing  
together, concluded him to be an  
*inspired* Person, far excelling all  
their *Magicians* and *Philosophers*.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou art.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-Paaneah; and he gave him to wife Asenath the daughter.

39, 40, 41. Whereupon, turning himself to *Joseph*, the King told him, he found his Qualifications to be such, as that in Gratitude and good Policy he could not but advance him to a Trust of Honour and Power proportionable to them. And therefore declared him his Lieutenant-Governor in Chief, over his whole Dominions, and Supervisor of all the Stores; which he committed to his Management, for the Publick Service.

Before  
CHRIST,  
1715.

42, 43, 44. And, upon conferring this Commission on him, and for confirming it to him, he deliver'd him his Royal Seal or Signet, [to Seal Grants or Letters-Patents in the King's Name,] gave him the Privilege of wearing Robes of Distinction, of riding in the second Royal Chariot of State; and requiring all his Subjects to do him particular Reverence, where-ever he came, and to receive his Orders as uncontrollable by any but the King himself.

45. Moreover, in Memory of so signal a piece of Service done to the Government, by this happy Interpretation, the King honour'd him with the Title of *Zaphnath-Paaneah*.

R

Paa-

Y. World, daughter of Poti-  
2289. pherah† \* priest of  
On: and Joseph went  
out over all the land  
of Egypt.

*liopolis.*] Which Marriage, as being proposed by the King himself, and Joseph having little or no Expectation of living with his own Family any more, he consented to †.

Y. World, 46 ¶ And Joseph  
2289. was thirty years old  
Bef. C. H. when he stood be-  
1715. fore Pharaoh king of  
Egypt: And Joseph  
went out from the  
presence of Pharaoh,  
and went throughout  
all the land of E-  
gypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbring: for it was without number.

*Paaneah* †, [signifying as much as a Revealer of Secrets.] And then Match'd him with the Daughter of a very honourable Person, *Potipherah*, Chief-Priest \* and Governor of On, [afterward called He-

46, 47, 48, 49. This Advancement of Joseph fell out to him in the Thirtieth Year of his Age. But, as young as he was, he soon discover'd himself equal to the High Post he was in. For, having receiv'd his Commission, he sets out from Court, and took his Circuits about the Kingdom, to find out proper Places for Stores and Magazines. And, during the Time of the seven Years Plenty, [which was vastly great,] he orders every thing with such Ease in the several Places he pitch'd upon, that, without being thought at all to engross the Commodities, or bear hard upon the Subject, he lays up a most prodigious Store, as a Refuge against the approaching Calamity.

† Zaphnath-Paaneah. *Is thought, by many good Critics, to have had this Signification, both in the Egyptian and Hebrew Languages. And 'tis well known what Affinity the Eastern Tongues had to each other; especially of those Countries that lay near together.*

\* Priest of On. *The Word Cohen signifies both Priest and Prince. Those two Dignities being frequently united in Ancient Times.*

‡ See the Note on Chap. xxxviii. 2.



50 And unto Joseph were born two sons, before the years of famine came: which Asenath, the daughter of Potipherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my fathers house.

52 And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenty that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And

50, 51, 52. Before the seven Years of Plenty were expired, he had two Sons by his Wife *Asenath*. To each of which *Joseph* [agreeable to the Custom of that Age,] gave a Name, expressing the Turns of Fortune and Providence that had attended him. In Memory of the happy Issue the former Cruelty and Unkindness of his Brethren was now brought to, he called his Eldest *Manasseh*, [i. e. *Making to forget*, viz. all those ill Usages from his Family.] And the second *Ephraim*, i. e. *Fruitfulness in Children*, a Blessing whereby he acknowledged GOD had now, in the most bounteous Manner, recompensed him for the Afflictions he suffered, during his Imprisonment in that Country, where he was now so providentially advanced.

53, 54, 55, 56. But to proceed. The Seven plentiful Years being now past, on the Eighth the Famine began, exactly according to *Joseph's* Predictions: And began with that Severity, that those Countries of *Canaan*, *Syria*, &c. that were not blest with the same foregoing Plenty as *Egypt* had been, were soon exhausted, and reduced to Extremity. And by that time it had continued another Year, the old Stock was spent *there* too, so that the People were forc'd to flock to the King with Petitions for Subsistence out of the Royal Store-houses. The King refers them all to *Joseph*, who, by a timely and prudent Supply out of the Magazines, as Occasion required, [and that too at reasonable Rates,]

R 2

Rates,]

Y. World,  
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56 And the famine was over all the face of the earth: And Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Rates,] not only sufficiently enrich'd the King's Exchequer, but was acknowledged, by universal Consent of all his Subjects, the Saviour and Preserver of the whole Nation.

57. But that which highly added to his Honour, and Happiness too, in this Matter was, That he had hereby an Occasion to extend the good Influences of his Wisdom and Generosity to *Strangers*, as well as to those of the Country he pre-

sided in; and in particular to the Relief and Support of his own *Father* and *Family*, as shall be shown in the following Chapters.

## CHAP. XLII.

### THE CONTENTS.

Canaan oppressed by the Famine. Jacob freightned for Subsistence. Sends his Sons to Egypt for Corn. His Tenderneſs to Benjamin. Keeps him at home. The ten Brethren brought into Joseph's Presence; do him Reverence; and fulfil his Dream. Joseph conceals himself from them, and gets Intelligence of his Father, and Benjamin, and of the Condition of his Family. Insists upon having Benjamin brought to him. Imprisons his Brethren, and then dismisseth them, reserving Simeon for a Pledge. Their bitter Reflections upon their former Guilt. Joseph's Compassion. Returns them their Money. It affrights them. Their Return home, and Account to their Father Jacob.

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Now when Jacob saw that there

1, 2. NO Country felt more of the terrible Effects of this

there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Josephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Josephs brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Josephs brethren came, and bowed down themselves before him, with their faces to the earth.

and at their first Entrance, paid him that Reverence and Homage, which was an exact Accomplishment of his Dream, [Chap. xxxvii. 7, 8.]

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto-

this Famine, than *Canaan*, where *Jacob* still resided. That Good Man was put to his last Shifts, and almost quite despaired of supporting himself and his Family; till getting Intelligence that *Egypt* had a free Market for Strangers to deal in for Corn, he orders his Sons to go thither, forthwith, for a Supply.

3, 4, 5. Only *Benjamin*, being yet but young, and the darling Son by his beloved *Rachel*, he would not venture him such a Journey, but keeps him at home as his Companion, and sends the other ten without him.

6. *Joseph*, being Prime Minister and Manager of all the Stores, had order'd an Account of all Foreign Traders for Corn to be brought in to himself in Person. Thereby hoping to hear and get sight of some of his Father's Family, and find out how it fared with them. It fell out accordingly. And as soon as the Ten Brethren arrived, they were order'd into *Joseph's* Presence;

7, 8, 9. *Joseph*, at first sight, knew his Brethren, but they had no Notion of him, having not seen him of Twenty Years, and the Post and Garb he was in helping perfectly to alter him from what

Y. World, unto them; and he  
 2297. said unto them,  
 Whence come ye?  
 And they said, From  
 the land of Canaan  
 to buy food.

8 And Joseph  
 knew his brethren,  
 but they knew not  
 him.

9 And Joseph re-  
 minded the dreams  
 which he dreamed of  
 them, and said unto  
 them, Ye are spies;  
 to see the nakedness  
 of the land you are  
 come.

10 And they said  
 unto him, Nay, my  
 lord, but to buy food  
 are thy servants  
 come.

11 We are all one  
 mans sons: we are  
 true men, thy ser-  
 vants are no spies.

12 And he said  
 unto them, Nay, but  
 to see the nakedness  
 of the land you are  
 come.

13 And they said,  
 Thy servants are  
 twelve brethren, the  
 sons of one man in  
 the land of Canaan;  
 and behold, the  
 youngest is this day  
 with our father, and  
 one is not.

that of attempting the Peace of a Foreign Government.

he formerly appeared to them. He  
 conceals who he was, and, with a  
 Design to pump out what Intelli-  
 gence he could, about his Father and  
 the Family, brings them to a severe  
 Examination, of whence, and who  
 they were, and upon what Design  
 they came? Telling them, That  
 tho' he was willing indeed to assist  
 the Neighbouring Countries with  
 his Markets, in this Time of Ex-  
 tremity, yet in such a promiscuous  
 Conflux of People into the King's  
 Territories, it lay upon him to see  
 that none came, under that Pre-  
 tence, to spy the Country, and  
 hatch Designs against the Govern-  
 ment. And such [says he] I must  
 take you for, till you give a good  
 Account of your selves.

10, 11, 12, 13. To clear them-  
 selves of this Suspicion, they gave  
 him a particular Account of their  
 Father and Family. Specifying  
 the Number of his Sons to be  
*Twelve*, whereof one was unfor-  
 tunately lost, another, the young-  
 est, left at home to comfort him in  
 his Solitude; and themselves, the  
 remaining ten Brothers, sent hither  
 upon no other Design, than to get  
 Relief for that Great and Eminent  
 Man, who, with his whole House,  
 was hitherto known to have lived  
 long in great Plenty and Reputa-  
 tion. Alledging moreover, that as  
 the very Resemblance of their Fa-  
 ces might discover them to be all  
 one Man's Children, it were very  
 unlikely any Person would send such  
 a Number of his own Sons upon  
 such a desperate Undertaking, as

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.

15 Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward, three days.

them three Days time to consider on't, and takes them all into Custody, till they gave in their Answer.

18 And Joseph said unto them the third day, This do, and live: for I fear God.

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses.

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

14, 15, 16, 17. *Joseph* no sooner heard them mention a *Twelfth* Brother, but his Heart leapt within him, at the Thoughts of *Benjamin*, [born of the same Mother with himself,] and being fully resolved not to drop his Design, till he got sight of one he so intimately loved, *Well* (says he) *it does not seem probable to me, but that, if you had another Brother, as you pretend, you would have brought him along with you. However, I intend to work out the Truth or Falshood of your whole Story, by this very Thing. Go, one of you, and fetch that same Brother you speak of, and let me hear how well his Account agrees with yours. The rest shall stay here as Pledges, till he returns: And if I find you in a Lie, depend upon't, as I value the Life and Honour of my Prince, I'll punish you for Spies.* *Joseph* gave

18, 19, 20. At the three Days end, they were brought to him again, when *Joseph*, with a milder Ayre, told them, He intended them no Injustice, nor hard Usage, against the Right of Nations. All he did, being only by Way of necessary Caution, for the Safety of his King and Country. That he lived under a full Sense of a Divine Providence, that never fails to revenge Injuries done to the innocent. *And upon this Consideration* [says he] *I am content to change the first Condition offer'd you, into a more favourable one, of having but one of you kept here as a*

R 4

*Pledge,*



Y. World, Pledge, and he too shall have all good Usage. Let the  
 2297. other Nine go home with what Corn they want, and re-  
 turn with your other Brother, and all is well; you shall  
 have your Liberty, and free Traffick. They thought it  
 an unhappy Errand to carry to their Father: But there  
 was no Remedy, and so they agreed to it.

21 ¶ And they  
 said one to another,  
 We are verily guilty  
 concerning our brother,  
 in that we saw  
 the anguish of his  
 soul, when he be-  
 sought us; and we  
 would not hear:  
 therefore is this dis-  
 tress come upon us.

22 And Reuben  
 answered them, say-  
 ing, Spake I not un-  
 to you, saying, Do  
 not sin against the  
 child; and ye would  
 not hear? therefore  
 behold also, his blood  
 is required.

23 And they knew  
 not that Joseph un-  
 derstood them; for  
 he spake unto them  
 by an interpreter.

24 And he turn-  
 ed himself about  
 from them, and wept;  
 and returned to them  
 again, and commu-  
 ned with them, and  
 took from them \* Si-  
 meon, and bound  
 him before their  
 eyes.

21. The unexpected Misfortune  
 they saw themselves now involved  
 in, made them look upon each o-  
 ther with a bitter Remembrance of  
 Guilt in their former Treatment  
 of Joseph: Nor could they forbear  
 to acknowledge, how much it look'd  
 as if a Just Providence had now  
 met them, for their unrelenting  
 Barbarity to their innocent Bro-  
 ther.

22. Reuben took them up short,  
 with bidding them remember,  
 what Pains he was at to dissuade  
 them from Murdering the poor In-  
 nocent right out, and could hardly  
 do that. How fain he would have  
 deliver'd him from their last At-  
 tempts, but all in vain. And see  
 now [says he] the just Reward of  
 such barbarous Inhumanity!

23. They continued harping  
 these Things upon one another, e-  
 ven in Joseph's Presence; little su-  
 specting any one there understood  
 Hebrew. Joseph understood it all,  
 but took no Notice.

24. But the Confusion Joseph  
 saw these bitter Reflections put  
 them into, wrought so deep upon  
 him, that it drew Tears of Com-  
 passion into his Eyes, and forced  
 him to withdraw, and vent his Pas-  
 sion in private. But composing  
 himself in a little time, he returns  
 to them again, and pitches upon  
 Simeon.

\* Simeon, for the Pledge of their Return, and so left them. Before CHRIST, 1707.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every mans money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold it was in his sacks mouth.

28 And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying,

30 The man who is the lord of the land spake roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies.

32 We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man the lord of the country said unto us, Here-

25, 26, 27, 28. Immediately ordering them a Commission for their Corn, with every thing necessary for their Subsistence, till their Return; and out of Regard to the present Necessities of his Father, a Servant was bidden, underhand, to convey the Money they had paid for it into their Sacks: Which, as soon as one of them found out upon the Road, put them into a still greater Consternation. However, on they went.

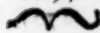
29, 30, 31, 32, 33, 34. When they were got home, they tell Jacob what Reception they had met with, how the Egyptian Prime Minister had treated them, and upon what Condition he permitted them to bring home their Corn. [See ver. 7, to 20.]

\* Simeon. Who, the Hebrew Doctors say, was the very Person that put Joseph into the Pit, Chap. xxxvii. 24. He seems to have been of a cruel and revengeful Disposition, and probably was the most implacable toward Joseph. See Chap. xxxiv. 25. and xlix. 5.

by

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by shall I know that ye *are* true men ; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone.

34 And bring your youngest brother unto me : then shall I know that you *are* no spies, *but* that you *are* true men : so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every mans bundle of money *was* in his sack : and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my children* : Joseph is not, and Simeon is not, and ye will take Benjamin *away* : all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again.

their next Return. own, [says he,] and I dare stake the Lives of them both, that we bring Benjamin and Simeon too, safe home again.

38 And he said, My son shall not go down with you : for  
his

35. The Perplexity wherewith the Sons gave, and the Father receiv'd this Account, was not a little aggravated, when they came to unlade, and see all their Money returned, without their Knowledge. Concluding this must be done with a Design to seize them for Felons, whenever they returned for their Brother *Simeon*.

36. *Jacob* falls into bitter Lamentation, giving not only *Joseph*, but *Simeon* also, over for lost. But it struck him nearest to the Heart, to think of parting with *Benjamin*, [the only Child remaining by his beloved *Rachel*.] And 'tis a hard Chapter [says he] now to hazard the Life of one Son, under the poor Prospect of Redeeming another.

37. *Reuben*, a Person of a sanguine Temper, bad his Father take Heart. Telling him, the concluding part of the Governor's Treatment seemed so candid and fair, that notwithstanding all that had passed, he could not doubt but he would deal honestly by them, at

Nay, I have but two Sons of my own, [says he,] and I dare stake the Lives of them both, that we bring Benjamin and Simeon too, safe home again.

38. *Jacob* replies, No. *Benjamin* is the only Child left of my dear *Rachel*. A Thousand Hazards  
at.

his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

attend so long a Journey, beside what you are likely to meet with at your Arrival. And should any one of them fall out so as to reach *his* Life, I should soon follow him; for the Grief would be insupportable to one of my great Age and decayed Constitution.

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## C H A P. XLIII.

## The C O N T E N T S.

*Jacob insists long and hard upon keeping Benjamin at home. Is at last prevailed on to send him to Egypt. Their Second Arrival there. Their Treatment by Joseph. His Dream again remarkably fulfilled. The particular Manner of their Entertainment. His Respects to Benjamin. The Superstition of the Egyptians.*

**A**ND the famine was sore in the land:

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If

1, 2. **T**HE Famine still prevail- Y. World, ing, and very little be- 2297. ing to be reap'd in their own Coun- Bef. C H. try, the Stores brought from Egypt soon failed them. And Jacob still resolving not to part with Benjamin, would fain have persuaded his Ten Sons to go thither, upon another Adventure, without him. 1707.

3, 4, 5. *Judah* then undertook to argue the Case with his Father, desiring him to consider, not only to how little Purpose it could be for them to go without him, but also what a fatal Hazard they must run of being all clap'd up for Spies, by the Governor's express Declaration,

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4 If thou wilt send our brother with us, we will go down and buy thee food.

5 But if thou wilt not send *him*, we will not go down : for the man said unto us, Ye shall not see my face. except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words : Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live and not die, both we, and thou, and also our little ones.

9 I will be surety for him ; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For

tion, unless *Benjamin* made his Appearance with them.

6, 7. *Jacob* then, knowing not well what else to say, expostulates with them, What Occasion they had to mention any of the Family that were left behind? And how unkindly it was done of them, to be particular upon *Benjamin*, whom they knew their Father would be so infinitely loth to venture Abroad? *Judah* told him, The Particulars of the Family, and especially about *Himself*, and the other Brother, were the Enquiries the Governour insisted upon, and put them to the Test in. They neither could guess at the Design, nor possibly suspect the Consequences of such an Examination, and therefore were not to be blamed for answering him according to Truth.

8, 9, 10. Upon his not being able to make any Reply to this, *Judah* press'd him to resolve at once, whether he would set his fond Passion for young *Benjamin*, against the Preservation of himself and the whole Family. Promising him, moreover, that *he* would undertake the special Charge of him. Lay [says he] what Penalty you please, I will freely forfeit it, if I don't deliver him safe into your Hands again : And he prevailed on to drop these Scruples, that have already detain'd us long enough to have perform'd our Journey in.

11, 12,



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10 For except we had lingred, surely now we had returned this second time.

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11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

13 Take also your brother, and arise, go again unto the man.

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: If I be bereaved of my children, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready: for these men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Josephs house.

11, 12, 13, 14. *Jacob*, press'd between the Passions of Hope and Despair, at last yields. Advising them to take a large Present, of such Fruits as he thought might be the greatest Rarities in *Egypt*, for the Governour: To carry double the Summ of Money their Corn came to, and offer to restore what was returned in their Sacks, if it were by any Mistake; and to take off from themselves all Imputation of a Cheat. Then, submitting himself to the Disposals of Providence, gave them his Blessing and Prayers for their good Success, and so dismiss'd them.

15, 16, 17. At their Arrival in *Egypt*, they make their Application to *Joseph's* Office, and are introduced into his Presence. Who, as soon as ever he saw another added to their Number, concludes it to be *Benjamin*; and, being engaged in Business, retires without saying any great Matter then to them; but orders his Steward to provide an extraordinary Dinner, and invite them to his own Table.

18. To

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18 And the men were afraid, because they were brought into Josephs house, and they said, Because of the money, that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

18. To hear of being at the Governor's *own* House, put them into no little Pain, for the present, for they expected nothing less than to be tax'd with the Money they had carried off, to be declared Cheats, and made Prisoners, or Slaves, for Life.

19 And they came near to the steward of Josephs house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food.

21 And it came to pass when we came to the inn, that we opened our sacks, and behold, *every* mans money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God and the God of your father hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

ther *Simeon* to them, set at Liberty.

19, 20, 21, 22. However, before the Time of their second Appearance before the Governor, they got leave to speak with the *Steward*, to whom they represented the Case relating to the Money, as it really was in Fact; and, as a Testimony of their having had no Tricking Design, offer'd him the Summ return'd in the Sacks, before ever they pretended to bargain for any more Corn; and requesting him to represent this Matter to the Governor, as much in their Favour as he could.

23. The *Steward* bad them be perfectly easy as to that Point, telling them, The Money was their own, and they were to thank *Providence*, not *him*, for it; tho' indeed it was *he* that conveyed it into their Sacks, but by the Governor's Order. This Answer lightened their Hearts, especially when they saw him produce their Brother

24. The

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet, and he gave their asses provender.

their whole Retinue, all immediate Necessaries for Refreshment after their Journey.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him, to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his mothers son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yern upon his

24. The Steward then frankly told them, they were appointed to be, at this Hour, at the Governor's House, not to be examined upon any further Suspicion, but to be entertained by him, as Friends, at his Table. And accordingly, before Dinner, he gave them, and

25, 26. Upon this good News, they got ready their Present for the Governor. Which at *Joseph's* Return from Court, they made to him, requesting his favourable Acceptance of it, with the lowliest and most humble Expressions of Reverence and Respect. [Thereby farther fulfilling their Brother's Dream, Chap. xxxvii. 7.]

house, and bowed themselves to him,

27, 28, 29. *Joseph* receives them with great Kindness, and, as they were making their Presents, fell to asking them Questions about their Father, how he did; and seemed highly pleased to hear he was alive and in good Health. His Fears too for his Brother *Benjamin* were over; and casting his Eye upon him, and knowing that was *he*, with an Ayre of particular Respect tells him, *He wish'd him heartily well, and was glad to see him.*

30, 31. The Sight of *Benjamin* brought Tears into *Joseph's* Eyes, and being so full as not to be able

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Y. World, his brother: and  
2297. he sought *where* to  
weep, and he entred  
into *his* chamber,  
and wept there.

31 And he washed  
his face, and went  
out, and refrained  
himself, and said, Set  
on bread.

32 And they set  
on for him by him-  
self, and for them by  
themselves, and for  
the Egyptians, which  
did eat with him, by  
themselves: because  
the Egyptians might  
not eat bread with  
the Hebrews; for  
that is an abominati-  
on unto the Egypti-  
ans.

33 And they sat  
before him, the first-  
born according to his  
birth-right, and the  
youngest according  
to his youth: and  
the men marvelled  
one at another.

34 And he took  
and sent messes unto  
them from before  
him: but Benjamins  
mess was five times  
so much as any of  
theirs. And they  
drank and were mer-  
ry with him.

to conceal it, he pretends to retire  
upon some immediate Business, and  
so turns into his own Room to vent  
his Passion. In a short while com-  
posing himself, he comes again to  
them into the Dining-room, and  
orders Dinner to be brought up.

32. The Entertainment consisted  
of three Tables; at *one* of which  
the Governor himself sat, in State,  
and alone; the *second* filled with  
*Egyptian* Courtiers; and the *third*  
appointed for the *Eleven Brothers*,  
by themselves apart. For the *E-*  
*gyptians* are a People addicted to  
such a Number of *Superstitious*  
Niceties, even in their very *Eating*,  
that they can't endure to sit at the  
same Table, to be entertain'd with  
the People of any other Nation  
whatever. \*

33. It was a great Surprize to  
the *Brothers*, when they came to  
sit down, to find that they were or-  
der'd every one to take their Places  
exactly according to their Seniority.  
As if the Governor had known the  
Order of their Births, as well as  
themselves.

34. And when, according to the  
Custom of showing Respect to  
Strangers, he sent them every one  
a *Mess* from his *own* Table; he  
sends *Benjamin* a much finer and  
larger one than to any of the rest.  
With an Intent [probably] to try  
the Temper of the other *Ten*, and  
to see whether they would look up-

\* See Bishop Patrick's Comment, and Le Clerc upon this Verse.  
on

on Benjamin with the same envious Eye, as they had formerly done upon himself. But it past off, without any such Effect upon them; for they continued, both at, and after Dinner, to entertain themselves with great Ease, Freedom and Chearfulness.

C H A P. XLIV.

The C O N T E N T S.

Joseph's Behaviour to his Brethren in the Case of the Cup. The Design he had in it. Their Conduct in that Difficulty. He demands Benjamin to be left behind. Judah's pathetick Speech thereupon.

And he commanded the steward of his house, saying, Fill the mens sacks with food, as much as they can carry, and put every mans money in his sacks mouth.

2 And put my cup, the silver cup, in the sacks mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

that he himself was known to have a particular Fancy for. Which was done accordingly.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And

1, 2. Mean Time, Joseph had Before given Orders for as much CHRIST, 1707. Corn as ever they could carry to be put up for them, ready against next Morning, and all their Money to be return'd, as before. And, for a further \* Trial, whether the Ten \* See cap xliiii. 34: Brothers would discover any Envy to Benjamin, because of his particular Respect shown to him; and to see if they would stand by him in a Difficulty, or leave him in the Lurch, and return to their Father without him, he bids the Steward, when he put up their Money, to convey into Benjamin's Baggage, a certain Silver Cup,

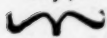
3, 4, 5, 6. At Morning, by Break of Day, they set forward toward home, chearful, and highly satisfied at their good Success. But by that Time they were well got out

S

of



Y. World,  
2297.



4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it, in which my lord drinketh? and \* whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks mouths, we brought again un-

of Town, Joseph orders the Steward to follow, and seize them for his Cup: Who soon overtook them, and charged them with the Fact, with such severe Expostulations and Reproaches for their Ingratitude, as might affect them to the highest Degree; and for their Impiety and Folly, in filching away the very Cup his Master used in his *Divinations* \*, and imagining, that so Wise and Great a Man as he, that foretold the *Famine*, should not be able to find out a *Common Cheat* \*.

7, 8, 9. They received this Challenge with the utmost Consternation, and, in Confidence of their own Innocency, could not forbear to return upon the Steward, how dissingenuous it was, for the same People now to use them so ill, who had but just before treated them with such Hospitality and Honour. Alledging how uncharitable a Conceit it

---

\* Whereby indeed he Divineth. *The Steward seems to use this Phrase in the common Sense of the Egyptians, with Relation to their Superstitious Auguries and Divinations. But Joseph himself, in the 15th Verse, seems to neglect all Consideration of the Cup, or Wine, in the Matter of Divination, and to place the Power wholly in Himself, as a Prophet truly inspired. I have expressed it according to this Notion in both Passages. For the Hebrew Word [Nachash] signifying, in general, to be subtle, prying and searching, is capable both of a good and bad Sense; and Joseph may be well thought to use it in the former, while the Steward used it in that which has a peculiar Relation to Superstitious Usages; which it is no way probable Joseph could ever practice.*

# Chap. XLIV. Book of GENESIS.

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Before  
CHRIST,  
1707.

to thee out of the land of Canaan: how then should we steal out of thy lords house silver or gold?

9 With whomsoever of thy servants it be found, *both* let him die, and we also will be my lords bond-men.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamins sack.

13 Then they rent their clothes, and laden every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Josephs house (for he was yet there) and they fell before him on the ground.

it must be, to imagine Men that had had the Honesty to restore a Summ of Money, they might easily have concealed, should now pilfer away a Thing of much less Value. But however [they said] searching would do more than sending and proving, and so, without any more Words, offer'd themselves, Bag and Baggage, to a full Scrutiny; and if any one of them were found guilty, they were all ready to suffer for it.

10. The Steward takes them at their Word, but withal tells them, There was no Reason the Innocent should suffer with the Guilty, and that he should have nothing to say to any one but the Person that did the Fact.

11, 12. They fell to searching every one in his Order, leaving *Benjamin* till the last. Nine of them came off clear, and all began to be very uppish with the Steward, but, upon one Trial more, out comes the *Silver Cup*, from *Benjamin's* Sack.

13, 14. This Discovery flung them into an unspeakable Confusion, and made them utter themselves in the deepest Strains of Passion and Lamentation. The Steward demands *Benjamin* as his Prisoner. But the Ten Brothers resolve, one and all, to follow, and equally share their Fate with him. Accordingly *Joseph*, waiting for their Return at home, on purpose

Y. World, to see how they would behave at this Juncture, they came and threw themselves at his Feet.

2297.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear our selves? † God hath found out the iniquity of thy servants: behold, we are my lords servants, both we, and he also with whom the cup is found.

*len them to be but a just Retribution of Providence, for the many Sins [particularly one † Act of Cruelty and Injustice to their own Flesh and Blood,] himself and his Brethren had formerly been guilty of. And we have nothing to do [says he] but to confess the Justice of GOD, and throw our selves upon your Mercy.*

17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you

15. He demands of them, with a stern Countenance, How they came to be guilty of so ungrateful an Action? And is my Character, [*says he,*] of a sudden so low with you, that you conclude I am not Prophet enough to discover a Trick play'd upon my very Self.\*

16. *Judah*, the Eldest of the Brothers, and the Person that stood engaged to his Father for Benjamin's Return, made Answer, *That tho' in their Consciences, [he was persuaded] they could, every one, plead perfect Ignorance of any Design of doing the Thing, that had brought them into these unhappy Circumstances; yet, as the Case now lay, he would not presume to insist upon that, but frankly and humbly own, what had now befallen*

17. *Joseph* then, to make the last Experiment † upon them, about their Regard to Benjamin, tells them, his Business was to do Justice upon the Guilty, without drawing the Innocent into any Share of their Punishment. *Benjamin*

\* See the Note on Verse 5.

† God hath found out the Iniquity of thy Servants. *Meaning, their Cruelty to Joseph, whom probably they now named, and began afresh to reproach each other withal, as in Chap. xlii. 21, 23. as Josephus thinks.*

See Verses 1, and 2. and Chap. xliii. 34.

you up in peace unto  
your father.

*min is the Criminal; leave him, Before  
and the rest have free Liberty to be CHRIST,  
gone, as soon and safely as they 1707.  
please.*

18 ¶ Then Judah  
came near unto him,  
and said, Oh my  
lord, let thy servant,  
I pray thee, speak a  
word in my lords  
ears, and let not  
thine anger burn a-  
gainst thy servant:  
for thou art even as  
Pharaoh.

19 My lord asked  
his servants, saying,  
Have ye a father or a  
brother?

20 And we said  
unto my lord, We  
have a father, an old  
man, and a child of  
his old age, a little  
one: and his brother  
is dead, and he  
alone is left of his  
mother, and his fa-  
ther loveth him.

21 And thou saidst  
unto thy servants,  
Bring him down un-  
to me, that I may set  
mine eyes upon him.

22 And we said  
unto my lord, The  
lad cannot leave his  
father: for if he  
should leave his fa-  
ther, his father would  
die.

23 And thou saidst  
unto thy servants, Ex-  
cept your youngest  
brother come down  
with you, you shall  
see

18, 19, 20, 21, 22, 23, 24, 25, 26,  
27, 28, 29, 30, 31, 32, 33, 34. That  
Word struck them quite dumb, till  
Judah, recovering himself, and  
summoning up all his Wit and  
Courage, resolves to try what he  
could do with the Governor, toward  
the Mitigation of a Sentence so  
fatal to himself, and his Father.  
And accordingly makes this pathet-  
tical Address to him.

‘Tho’, Sir, I am truly sensible  
‘of the Distance and great Worth  
‘of the Personage I now accost, and  
‘well know what it is for a Crimi-  
‘nal to plead with his Judge, af-  
‘ter Sentence, [and that a most just  
‘one too,] is given; yet the former,  
‘and even present Generosity,  
‘wherewith you have been pleased  
‘to treat us, makes me conclude, I  
‘shall find in you that Perfection  
‘of a truly Great Mind, that suf-  
‘fers, and inclines it too, to hear  
‘the last and utmost that can be  
‘said by the Miserable and Guilty,  
‘in their own Behalf.

‘Far be it from us, to utter the  
‘least Complaint against the Justice  
‘of your Sentence. What we la-  
‘ment is, That, by the unfortunate  
‘Circumstances attending it, it  
‘must draw after it the very Conse-  
‘quences Your own Great Goodness  
‘would endeavour to avoid.  
‘Which, possibly, your self may  
‘be satisfied of, when you please to  
‘recollect, This young Benjamin  
‘is, as it were, the Stress and Fate  
‘of

Y. World, see my face no  
2297. more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the mans face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since.

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lads life)

31 It shall come to

of the whole Family; the Darling and Delight of an Aged and Venerable Father, remarkable for a particular Affection to him, as he is for every Virtue that can adorn a Great and Good Man; Benjamin being the only Remain of a Wife that was deservedly the special Object of his Love, for the Beauties both of her Mind and Body. When scarcely all the Virtues of his Great Soul, collected together, could support him under the Loss of his beloved Joseph, how must it torment and crush him, to hear that Benjamin is gone! Thus must the Peace and Happiness of a most Worthy Parent be Sacrific'd to the Indiscretion of an unthoughtful young Creature. The Innocent [contrary even to your own generous Disposition,] in the most dreadful Manner, must suffer with the Guilty; and, when he is gone, we that remain are hardly worth your Clemency. As therefore, it was in Obedience to your own Will, and most earnest Directions, that I was the Person that prest my Father to a Compliance, in sending this Youth hither, was bound for his safe Return, and brought him to your sight, upon that Engagement, think, we beseech you, once again if your Justice and Honour will not receive as full a Satisfaction, by taking me in his Stead, who shall not fail, with a Courage and Submission, beyond what he can be supposed to be yet Master of, to bear whatever Punishment



# Chap. XLV. Book of GENESIS.

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to pass, when he  
seeth that the lad is  
not with us, that he  
will die: and thy  
servants shall bring  
down the gray hairs  
of thy servant our  
father with sorrow  
to the grave.

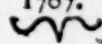
32 For thy ser-  
vant became surety  
for the lad unto my  
father, saying, If I  
bring him not unto  
thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide in stead  
of the lad, a bond-man to my lord; and let the lad go up  
with his brethren.

34 For how shall I go up to my father, and the lad be not  
with me? lest peradventure I see the evil that shall come on  
my father.

'ment you shall think proper to  
'instruct. Nor would you deny us  
'this humble Suit, could it but en-  
'ter into your Noble Heart, what  
'Havock and Distress you must o-  
'therwise raise in the innocent  
'Breast of one of the best Men liv-  
'ing. At least, be so merciful, if  
'you must detain *Benjamin*, to suf-  
'fer us all to perish with him, who  
'are bound, in Honour and Con-  
'science, never to forsake him.'

Before  
CHRIST,  
1707.



## CHAP. XLV.

### THE CONTENTS.

*Joseph discovers himself to his Brethren. Their Astonishment and Confusion. His Mildness and Condescension toward them. His pious Sense of the Providences attending him. His Caresses, and Conversation with them. Gets a Commission, and sends for his Father into Egypt. Jacob's Behaviour at the News about Joseph.*

Then Joseph  
could not re-  
frain himself before  
all them that stood  
by him; and he cri-  
ed, Cause every man  
to go out from me,  
and there stood no  
man

1. *Joseph* had now got all the Ends Y. World  
he aimed at, in concealing 2297.  
himself from his Brethren. He had Bef. CH.  
heard the desirable News of his 1707.  
Father's Life and Health, had seen  
his Brother *Benjamin*, and, with  
great Satisfaction, found how much  
the

Y. World, man with him, while  
 2297. Joseph made him-  
 self known unto his  
 brethren.

the Temper and Disposition of his  
*Brethren* was alter'd for the better.  
 Infomuch that he now thought it  
 high time to let them know who  
 he was. But as this last moving

Speech of *Judah* had gone to his very Heart, and made  
 him so full that he could not contain himself any longer,  
 and thinking it no way proper for any of the *Egyptian*  
 Attendants to be Witnesses of the Passion he was likely  
 to exprels, nor to hear of the ill Usage of his Brethren  
 toward him, in selling him thither for a Slave; he orders  
 them forthwith to withdraw, and leave him and the *He-*  
*brew* Guests together.

2 And he wept a-  
 loud: and the *E-*  
*gyptians* and the  
 house of Pharaoh  
 heard.

2. The Attendants were hardly  
 got into the next Room, when he  
 burst out into so loud a Fit of  
 Tears and Joy, that they over-  
 heard him, and reported what a  
 Passion the Governour was in, to  
 the whole Court.

3 And Joseph  
 said unto his bre-  
 thren, I am Joseph;  
 Doth my father yet  
 live? and his bre-  
 thren could not an-  
 swer him: for they  
 were troubled at his  
 presence.

3. Having them now alone by  
 themselves, as soon as his Passion  
 would give him leave, he told  
 them he was the very *Joseph* they  
 had, above twenty Years since, in a  
 Fit of Envy, sold to the *Ismae-*  
*lites*. And how glad, says he, am  
 I to hear my Father is well, and to  
 see how kindly you behave to my

Brother *Benjamin*! The very Sound of *Joseph's* Name  
 struck them into Fear and Astonishment, and, consci-  
 ous of their guilty Behaviour toward him, they started  
 back from him.

4 And Joseph  
 said unto his bre-  
 thren, Come near to  
 me, I pray you;  
 and they came near:  
 and he said, I am *Jo-*  
*seph* your brother,  
 whom ye sold into  
 Egypt.

4, 5. *Joseph*, in the mildest and  
 most compassionate Manner, bids  
 them come to him, and embrace  
 him, both as a Brother and a  
*Friend*. If you have repented,  
 says he, of your former ill Usage  
 of me, [as I find indeed you have,]  
 think no more of it than I my self  
 do. Let all Resentments be buried,  
 and let us cast our Eyes upward to the

5 Now therefore  
 be

# Chap. XLV. *Book of GENESIS.*

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be not grieved, nor angry with your selves, that ye sold me hither: for God did send me before you, to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be caring nor harvest.

7 And God sent me before you, to preserve your posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

the Instruments of the greatest Deliverance our Father and we ever yet saw.

9 Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry nor.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou hast.

the wonderful Providence that has turn'd it into so signal a Blessing to us, and our whole Family.

Before CHRIST, 1707.

6, 7, 8. A Mercy that none but Heaven it self could have made so timely and seasonable. When, had it not been for the Care wherewith it protected, and the Wisdom it inspired *Me* withal, *Egypt*, and all the adjacent Countries, my Father, and You, must have either already perish'd, or for certain, before the next three Years End, could never have escaped; since for no less Time is this dreadful Famine determined to last. Look, therefore, and consider *My* Advancement, Interest and Power in this Court, under no other View, but that of a Special and Marvelous Scene of *Providence*. And, now you have repented of your Crime, in making me away, cease not to adore and bless the Almighty Hand, that made you prove

9, 10, 11. Lose no Time, therefore, [*continued he*] to carry the comfortable News to my Father. Hasten to relieve him under all his Cares and Fears, by letting him know, his *Joseph* is Alive, and Great, and Flourishing, and has the choicest Country of *Egypt* at his Service, for the comfortable Subsistence of himself and his Posterity; and beg of him, for mine, and his own sake, to come forthwith, to accept and enjoy it.

10 And

Y. World,  
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11 And there will I nourish thee (for yet *these are five years* of famine) lest thou and thy household, and all that thou hast come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen, and ye shall haste, and bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaohs house, saying, Josephs brethren are come: and it pleased Pharaoh well, and his servants.

as a happy Opportunity of obliging so eminent and serviceable a Minister.

17 And Pharaoh said unto Joseph,  
Say

12, 13. 'Tis surprizing to you, I know, to the last Degree, to hear what I now tell you. But, not to mention, that there could be no possible End, for a Person in my Station, to impose himself upon *you*, for so near a Relation; you cannot but be satisfied, from the Resemblance of my Face, and your own Native Language, I now speak to you in, that what I say is true.

14. He then fell upon *Benjamin*, with his first Caresses and Embraces, as the only Brother by his Mother *Rachel*. *Benjamin* returns him all his Tears of Joy, at so happy and unexpected a Meeting.

15. Then, in their Turns, he pays the same Respects to them all. And, the first Caresses being over, and their Passions laid, he discoursed with them freely and familiarly, about the State and Condition of the Family; to the great Contentment and Satisfaction of both sides.

16. The News, that *Joseph's* Brethren were arrived, soon reach'd the Court. And upon *Joseph's* Application to the King, to take them under his Protection, and give his whole Family a Settlement in *Egypt*, it was embraced by every one

17, 18, 19, 20. The King accordingly gave him an express and full War-

# Chap. XLV. Book of GENESIS.

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Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt is yours.

21 And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

least envious Eye upon Benjamin, for the particular Respects he had paid him. But let the Mercies of Providence

Warrant to send for his Father, with all his Effects, and fix them in the best part of the Country he pleased: To take Carriages immediately for that Purpose; and, in Case they should chance to fall short of holding all their Goods, to make no Scruple of leaving some of the less valuable behind them, and they should be fully supplied upon their Arrival in Egypt.

Before CHRIST, 1707.

21, 22, 23. Joseph forthwith executes his Commission, gives his Brethren most ample Provisions for their Travels, makes them Presents of Cloaths and Money [but was particular bountiful to Benjamin above the rest,] at the same Time sending his Father such abundant Supplies of all Necessaries, as that he might take his own Time and Leisure to make the Journey easy to him,

24. At taking leave of them, he laid on them a particular Charge, they should quite forget all former Passages between himself and them, and make no Reflections upon each other on that Point; nor cast the



Y. World, *vidence* [says he] be the only Subject of your future  
2297. Thoughts and Discourses.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told them, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacobs heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is enough*; Joseph my son is yet alive: I will go and see him before I die.

25, 26. At their Arrival in Canaan, and the Account they gave Jacob of Joseph's Adventures in Egypt, how he was not only Living, but in great Power and Splendor, Pharaoh's Prime Minister, and the most Eminent Person in all the Egyptian Dominions; the Good Man could hardly believe them, but, at the very Mention of Joseph's Name, fainted away, and fell into a Swoon.

27, 28. But, recovering himself, and hearing the further Particulars, and being shown the vast Number of Carriages, the noble Presents and Provisions sent him for his Journey; he was inspired with new Life and Vigour, fell into devout Admirations of the Divine Providence, and rejoicing not so much at the Temporal Grandeur of Joseph, as that he was alive, and he should have the unexpected Blessing of once again seeing the Darling of his Love and Affections.

C H A P. XLVI.

The C O N T E N T S.

*Jacob Travels for Egypt. Pays his Devotions to GOD at Beersheba. GOD comforts him with renewed Promises of Favour to himself and his Posterity. The Posterity of Jacob, by his Twelve Sons, registred, as it stood at, or soon after their Settlement in Egypt. The Number of the chief Persons that now Settled there. Joseph's Reverence to his Father. Their Meeting. Joseph's Prudence and Piety in providing them a Settlement in Goshen. The Egyptians Aversion to Shepherds, how to be understood.*

**A**ND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

Success, he there paid his solemn Devotions to him, recommending himself and his Family to the Divine Protection in his Travels, and to its Preservation after his Settlement in *Egypt*.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and

1. **A**LL Things being got ready for his Journey, *Jacob* sets out from *Hebron* toward *Egypt*, and, arriving at *Beer-sheba*, the Place where his Father and Grandfather had formerly \* worshipped \* GOD with so much Favour and

Before  
CHRIST,  
1706.

\* Chap.  
xxi. 33.  
xxvi. 23.

2, 3, 4. Whether out of fear that the Plenty, or different Customs and Religion of *Egypt* might, in Time debauch his Children, or that their present Support might at last terminate in their Slavery to a foreign People; which he suggested to himself from what he had heard of their Treatment of *Abraham*, [*Chap. xii. 15.*] and the Vision made to him, [*Chap. xv. 13.*] *Jacob* was not without some uneasy Thoughts, and ill Bodings about the Issue of this Journey. But GOD, by a gracious Manifestation of Himself to him, in a Night-Vision,

Y. World, and Joseph shall put  
2298. his hand upon thine  
eyes.

Vision, fully cured him of those Pains, by assuring him of the same special and continued Protection over his Person and Posterity, that had hitherto been promised to, and constantly attended his pious Ancestors. That himself should die in *Egypt* in Peace, in the Arms of *Joseph*, and with all his Children about him; his Body should be afterward carried back into *Canaan*, where his numerous Posterity should be settled, pursuant to the Promises made to *Abraham*, and renewed to *Isaac* and to *Himself*.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their

wives, in the waggons which Pharaoh had sent to carry him.

5 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him.

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gerson,

5, 6, 7. Pleased and delighted with this fresh Assurance from GOD, he goes forward for *Egypt*, whither he transplants himself, his whole Family, and all his Effects.

8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. And, being obliged to be very exact in the Genealogy of this sacred Family of *Abraham*, from whom *CHRIST*, the Saviour of Mankind is promised to descend; and having already [*cap. xxxv. 23, 24, &c.*] set down the *Twelve* Sons of *Jacob*, by his several Wives; I shall now give an Account of the Succession from each of these Branches, as it stood at, or soon after, their Settlement in *Egypt. viz.*

By *Leah*,

1. *Reuben*, from whom  
*Hanoch*,  
*Phallu*,

*Hez-*

# Chap. XLVI.

shon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But Er and Onan died in the land of Canaan. And the sons of Pharez, were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and daughters, were thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their Sister: And the sons of Beriah; Heber, and Malchiel.

18 These are the sons of Zilpah, whom Laban gave to Leah his daughter: and these

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*Hezron,  
Carmi.*

2. *Simeon, from whom*

*Jemuel,  
Jamin,  
Ohab,  
Jachin,  
Zohar,  
Shaul.*

3. *Levi, from whom*

*Gershon,  
Kohath,  
Merari.*

4. *Judah, from whom*

*Shelah,  
Pharez,  
Zerah,  
Hezron,  
Hamul.*

5. *Issachar, from whom*

*Tola,  
Phuvah,  
Job,  
Shimron.*

6. *Zebulun, from whom*

*Sered,  
Elon,  
Jahleel,*

*Dinah. Which, including Jacob himself, make in all Thirty-three.*

*By Zilpah,*

7. *Gad, from whom*

*Ziphion,  
Haggai,  
Shuni,  
Ezbon,  
Eri,  
Arodi,  
Areli.*

8. *Asher, from whom*

*Jimnah,*

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*Ishuah,*

*Hez.*

Y. World, these she bare unto  
2298. Jacob, even sixteen  
souls.

19 ¶ The sons of  
Rachel Jacobs wife;  
Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

21 ¶ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23 ¶ And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacobs sons wives, all the souls were threescore and six.

27 And

*Ishuah,*  
*Issui,* and *Serah*, a Sister,  
*Beriah*, from whom  
*Heber*, and  
*Malchiel*.

By *Rachel*,

9. *Joseph*, from whom  
*Manasseh*, and  
*Ephraim*.

10. *Benjamin*, from whom  
*Bela*,  
*Becher*,  
*Ashbel*,  
*Gera*,  
*Naaman*,  
*Ehi*,  
*Rosh*,  
*Muppim*,  
*Huppim*,  
*Ard*.

By *Bilhah*,

11. *Dan*, from whom,  
*Hushim*.

12. *Naphtali*, from whom  
*Jahzeel*,  
*Guni*.  
*Jezer*,  
*Shillem*.

26, 27. These Wives, Sons, and Grandsons of *Jacob*, that came with him into *Egypt*, [without reckoning any *Wives* of the said *Grandsons*, or any other less Principal Members of their several Families] amounted to the Number of *Sixty six*. To which if you add



27 And the sons of Joseph which were born to him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

Before  
CHRIST,  
1706.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

28. To proceed then. When they drew near the Country, *Judah* was sent beforehand to *Joseph*, to desire his Directions, when, and in what part of *Goshen* his Father should expect him.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

29. Who thereupon sent back immediate Directions, and, with a Retinue suitable to his High Post, goes to meet him: Presenting himself to him, with all the Duty and Reverence becoming a *Son*; while *Jacob* embraces him with all the Tenderness and Endearment of a *Father*.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

30. When the first Caresses [which continued a good while, in each other's Arms] were over, *Jacob* tells him, the sight of him, and the Thoughts of all the good Providences that attended him, was the utmost Happiness he could

ever expect, or desire to see, in this Life; and therefore, whenever GOD should call him out of the World, he should freely and cheerfully leave it, since he was sure nothing could be now added to its Satisfaction.

31 And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which were in

31, 32. After some Time spent together, *Joseph* acquaints his Father, that it would be proper for him to repair to Court, and notify their Arrival to the King; and give His Majesty so just and true an Account of their Numbers, Occupation, and Way of Life, as might procure them a Settlement and Pro-

T

Pro-

Y. World, in the land of Cana. Provision, most suitable to their  
 2298. an, are come unto Condition and Interests.

me:

32 And the men *are* shepherds, for their trade hath been  
 to feed cattle; and they have brought their flocks, and their  
 herds, and all that they have.

33 And it shall  
 † See cap. come to pass when  
 xlvii. 2, 3. Pharaoh shall call  
 you, and shall say,  
 What is your occu-  
 pation?

34 That ye shall  
 say, Thy servants  
 trade hath been a-  
 bout cattle, from  
 our youth even un-  
 til now, both we and  
 also our fathers: that  
 ye may dwell in the  
 land of Goshen; || for  
 every shepherd || is  
 an abomination unto  
 the Egyptians.

tion, as to despise and abhor any near Conversation with  
 \* *Foreigners*, but particularly such of them as lived  
 upon *Shepherdry*, which they looked on as the vilest  
 and most scandalous Employment of all ||. In fine, Jo-

33, 34. At the same Time taking  
 some of his † Brethren along with  
 him, to whom he gave strict Charge,  
 That at their Appearance before the  
 King, and upon his demanding,  
 What Trade and Way of Life they  
 followed, they should conceal no-  
 thing, but own the whole Family,  
 and their Ancestors before them, to  
 be *Shepherds*, and Traffickers in  
*Cattle*. Joseph well considering,  
 this would be a Means to get them  
 a Settlement as distinct and far di-  
 stant as possible, from the rest of  
 the *Egyptian* People, especially  
 from the Court, whom he knew to  
 be a People of so precise, soft,  
 proud, and superstitious a Disposi-

\* See and compare Chap. xliii. 32.

|| For every Shepherd ——— i. e. Foreign Shepherd.  
 For 'tis plain there was Shepherdry in Egypt; the King had his  
 Breeds, and Flocks, and Shepherds to manage them. See Chap.  
 xlvii. 6.

|| Is an Abomination to the Egyptians. The Egyptians were  
 indeed a fowre, superstitious and peevish People, as Josephus and  
 all Ancient Writers describe them. And, consequently, aver-  
 to all Strangers, that were not of their own Nation and Religion,  
 but to such as lived upon Cattle-Trading especially. For the Phae-  
 nicians, Ethiopians and Arabians, bordering upon them, living

*Joseph* had, by this Means, an Opportunity to preserve his Family from the Conversation of the *People*, and the Vices of the *Court of Egypt*; to keep them together, and plant them in the Country of *Goshen*, a Place fruitful, and proper for their Employment; and bordering next to the Land of *Canaan*, into which he knew Providence would, one Day, transplant them; for their full and happy Settlement.

*in that Way of Life, in a roving, unsettled, and pillaging Manner, had not only been long famed for plundering one another, but made several Incursions into the Egyptian Territories, who were a People that lived in a sedentary, civilized Manner, in a plentiful Country, in a Manner so contrary, as begat in them a settled Aversion to these People. See Bishop Patrick on this Place.*

## CHAP. XLVII.

### The CONTENTS.

*Joseph so manages with the King, as to settle his Family in Goshen. Jacob introduced to the King; Blesseth him, and Converseth with him. Joseph's excellent Management, both for the Grandeur of the Crown, and the Benefit of the Subject. Is applauded by the Court and People. The Israelites Thrive and Prosper in Goshen. Jacob's Request and Charge to Joseph, about his Burial in Canaan, after his Decease. Joseph assures him of the Performance.*

Bef. CH.

1706.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds,

i. *Joseph* \*, accordingly, returns to Court, acquaints the King with the Arrival of his Father, his Family, and all his Effects, in the *Egyptian Territories*, as by Leave formerly † granted him for that Pur-  
T 2

\* Chap. xlv. 31, &c.  
† Chap. xlv. 17, &c.

Y. World, herds, and all that  
2298. they have, are come

out of the land of  
Canaan; and behold,  
they are in the land  
of Goshen.

2 And he took  
some of his brethren,  
even five men, and  
presented them unto  
Pharaoh.

3 And Pharaoh  
said unto his bre-  
thren, What is your  
occupation? And  
they said unto Pha-  
raoh, Thy servants  
are shepherds, both  
we and also our fa-  
thers.

4 They said more-  
over unto Pharaoh,  
For to sojourn in the  
land are we come:  
for thy servants have  
no pasture for their  
flocks, for the famine  
is sore in the land of  
Canaan: now there-  
fore, we pray thee,  
let thy servants dwell  
in the land of Go-  
shen.

and such a Spot wherein they could live most retired,  
within themselves, and with the least Offence to any of  
his Subjects, they requested to be continued there.

5 And Pharaoh  
spake unto Joseph,  
saying, Thy father  
and thy brethren are  
come unto thee:

6 The land of E-  
gypt is before thee;  
in the best of the  
land

Purpose. Adding, That they  
were, as yet, advanced no further  
into the Country than to *Goshen*;  
waiting His Majesty's Pleasure how  
they should be disposed of.

2, 3, 4. The King having a Cu-  
riosity to see them, *Joseph* intro-  
duceth five of his Brethren into His  
Royal Presence: Who being de-  
manded, What Kind of Business  
their Family generally followed,  
[in Order to know what part of  
the Country would be fittest to set-  
tle them in,] reply'd, They, and  
their Forefathers before them, had  
been always brought up to *Shep-  
herdry*, and knew no other Em-  
ployment. Moreover, humbly re-  
presenting to the King, That they  
parted from their own Country out  
of the pure Want of Necessaries for  
Themselves and their Flocks, in  
this Time of Famine and Distress;  
desiring to be no further, nor longer  
troublesome to Him, or his Domi-  
nions, than till the Returns of Pro-  
vidence would permit them to re-  
tire again with Safety into their  
Native Land: And that as *Goshen*  
was nearest to the Place they came  
from, convenient for their Affairs,

5, 6. *Pharaoh* approves of this  
or any other Proposal *Joseph* should  
make for the Benefit of his Family.  
That, or any other Part of my  
Dominions, [says he] is at their  
Service. He seemed particularly,  
however, to like *Goshen*, for their  
Settlement, where the King had  
Lands,

land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity amongst them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

Lands, and Flocks of his own, and takes the Opportunity to desire of *Joseph*, that, as his Kindred had been always brought up to that Business, and were, no doubt, great Masters at it, he would get some of the most skilful of them to oversee *his* Flocks, and improve his Shepherds in the Management of them. Which *Joseph* promised they should do.

7 At the King's Request too, *Joseph* brought his Father into His Royal Presence, who, at his Introduction, gave the King his Blessing, *i. e.* prayed for his Health and Safety, and thanked him for his Royal Favours.

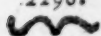
8, 9, The King, admiring the venerable Age and Gravity of the Man, among other Discourses asked him how Old he was? *Jacob* replies, *A Hundred and Thirty*, not so old, says he, as either my Father or Grandfathers were, nor do I expect to reach to their Years, having been deprest by too many Misfortunes in my Life and Family. \*

10. Having paid his Visit, *Jacob* repeats his Prayer for, and Thanks to the King, and retired to his Family.

\* As in the Cases of Laban, Esau, Rachel, Dinah, Simeon and Levi, Judah and Thamar, Joseph and Benjamin.



Y. World,  
2298.



11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramases, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his fathers household with bread, according to *their* families.

13 ¶ And *there* was no bread in all the land: for the famine was very sore, so that the land of Egypt, and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaohs house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the

11, 12. To proceed. *Joseph*, fully impower'd by the Royal Commission, fixes his Father in the most fruitful Part of *Goshen*, now called *Ramases*; where he supplied him, and the whole Family, with whatever they wanted.

13, 14. It was now the *Third* Year of the Famine; all private Stores were exhausted, and no Corn to be had, but for ready Money, nor for that neither, but out of the Publick Granaries, stored by the King, by *Joseph's* Advice. Thus was almost all the Coin of the Kingdom brought into the Exchequer, by the beginning of the *Sixth* Year.

15, 16, 17. When nothing was left but Lands, Stocks and Goods, the two last came all into the King's Hands too, in Exchange for Corn, and would but just do till the Year was ended.

18, 19, 20. And, in fine, at the Entrance of the *Seventh* Year, the miserable People of all Ranks inhabiting

the second year, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also hath our herds of cattle; there is nor ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaohs.

21 And as for the people, he removed them to cities from one end of the borders of Egypt, even to the other end thereof.

might make them forget their former Condition, and render them the easier in their present State of Servitude and Dependance.

22 Only the land of the priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

habiting the Country, to keep themselves from starving, and to purchase Seed for a Crop against the ensuing Year, [hoping this would be the *last* of the Famine, according to *Joseph's* Prediction,] were reduced to beg of him to accept both of their Estates, and their Freedoms too, for ever, for a present Supply. Thus *Joseph* made the whole Country the King's Demesne, the People his Slaves, and left no such thing as Property to any but the *Prince* himself.

21. And, to prevent any After-Claim to their Estates, or mutinous Attempts to recover the Possession of them, he transplants every Owner into a distant Part of the Country from his former Inheritance, bringing others into their Places; that so Time and Change

22. From which the Priests were exempted: They still kept their Freedoms and Estates, being either an ancient Donation and Settlement from the Crown, for their Maintenance, or if otherwise, yet now continued to them, as a surer Means to keep the People in a settled Subjection to their *Prince*, by their Influence over them.

Y. World,  
2298.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that you shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaohs servants.

berties and Privileges to his Clemency and Goodness; with full Engagements to hold their Lands of the King, and punctually pay him the Revenue proposed, requesting him to get the Matter enacted into a Law, for which they should be for ever unspeakably obliged to him.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, which became not Pharaohs.

23, 24. *Joseph*, having thus order'd Matters between the King and People, let them remain so for some small Time; and then, out of his great Tenderneſs to Human Nature, and at the ſame Time conſulting the Safety and Interests of his Prince, by fixing the Affections of his Subjects to him and his Succeſſors, adviſed the reſtoring of all Lands to the Occupiers of them, upon reſerving a *fifth* Part of their Rents and Profits, as a Duty to the Crown. A wiſe and generous Proviſion, both for advancing the Revenues of the King, and endearing the Royal Family to the People! To which therefore *Pharaoh* freely conſents.

25. And the People had no ſooner publick Notice given them of it, but Addreſſes came up from all Quarters to *Joseph*, filled with Acknowledgments of his Juſtice and Generoſity, and Declarations that the Country owed their Lives to his Prudence, and all their future Li-

26. Whereupon *Joseph* got the aforeſaid *fifth* Part of the Rents of the whole Kingdom ſettled, by an Act of State, upon the Crown for ever; excepting thoſe Branches that were appropriated to the *Priests*, which ſtill remained Tax-free.

27, 28. To

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27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, \* put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: And he sware unto him. And Israel bowed himself upon his face.

27, 28. To return now to *Ya-* Before *cob* and his Family. Who settled in *CHRIST,* the Country of *Goshen*, where they, 1706.  
in Time, increased to vast Numbers; and, renting Lands of the King, [as his other Subjects did,] lived in great Plenty and Prosperity. Their Father continued there with them about Seventeen Years, and died in the Hundred and Forty-seventh Year of his Age. Of which more anon.

29, 30. Finding himself near his End, and, for the most part, confined to his Bed, he sends for *Joseph*, to acquaint him, That, not only out of the natural Desire of lying by his Ancestors, but as a Testimony of his firm Belief of the Divine Promise, *Of his Posterity's inheriting the Land of Canaan*, he wished most earnestly to be carried thither after his Decease, and to have his Remains deposited in the Sepulchre of his Fathers. And, as you love me, says he, \* see it done. *Joseph* assured him, it should be as he desired.

31. However, to bind him the surer to the Performance of a Thing he so earnestly insisted upon, and to make it an Argument for the King's Com-

\* Put thy hand under my Thigh. See the Note on Chap. xxiv. 2.

¶ See Chap. L. 5,

Y. World, himself upon the Compliance with what his Son lay  
 2298. beds head. under so sacred an Obligation to,  
 he desires *Joseph* to back his Promise with an *Oath*. *Joseph* swears to him, with the then accustomed Ceremonies; whereupon *Jacob*, blessing GOD, and thanking his Son, lays himself upon his \* Pillow with perfect Content and Satisfaction.

\* And Israel bowed himself upon his Bed's head. *These Words are, by some, otherwise interpreted, to signify his bowing to Joseph, in humble Acknowledgment of all his Care and Kindness to him, and particularly in making him this Promise. And then these Words are a further and remarkable Completion of Joseph's Dream, Chap. xxxviii. 5, 11.*

## CHAP. XLVIII.

### The CONTENTS.

*Jacob, in his last Sickness, sends again for Joseph. He comes from Court, with his two Sons. Jacob reminds him of the Great Promises made to the Family. Adopts Ephraim and Manasseh into the Number of his own Sons. His Prophetick Blessing upon their Posterity. Ephraim's Tribe more Eminent than that of Manasseh. Jacob gives his piece of Land in Canaan to Joseph and his two Sons.*

I. World, **A**ND it came to  
 2315. pass after these things, that one told *Joseph*, Behold, thy father is sick: and he took with him his two sons, *Manasseh* and *Ephraim*.

I. **S**OME Time after this, in his last Sickness *Jacob* sends for *Joseph* again, desirous to give him his solemn Blessing, and take his last Farewel of him. *Joseph*, upon the first Message, comes from Court to him, bringing his two Sons,



Sons, *Ephraim* and *Manasseh*, with him, to receive his Benediction. Before CHRIST, 1689.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, for an everlasting possession.

5 ¶ And now thy two sons, *Ephraim* and *Manasseh*, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as *Reuben* and *Simeon*, they shall be mine.

and *Manasseh*, into the Number of my own Sons. They shall be Heads of Two distinct Tribes bearing their Names; shall be look'd upon as mine, and be upon an equal Foot with my Two Eldest Sons,

2. The News of this beloved Person's Arrival, revived the Aged Father, and made him exert all his Spirits to receive him chearfully; which he did, by rising out of Bed, and sitting upon the Side of it, leaning upon his Staff for his Support. [See *Heb. xi. 21.*]

3, 4. His first Discourse was, to acquaint and remind *Joseph* of the remarkable and special Blessings of Providence over their Family, and of the particular Promises made to his Ancestors, and repeated to Himself, in several Divine Revelations, concerning the vast Increase of their Posterity, and bestowing the Land of *Canaan* upon them as an Inheritance, to be enjoyed by them from Age to Age. Of the exact Accomplishment whereof, *says he*, I am fully and perfectly assured.

5. And well foreknowing, that my Sons will be the Heads of so many distinct Tribes, and numerous Families, whom Providence will, hereafter, in a gracious and powerful Manner, cause to be the happy Inhabitants of that promised Land; I now intend, in Reward of those eminent Virtues and Accomplishments of yours, to adopt your two Children, *Ephraim* and *Manasseh*, into the Number of my own Sons. They shall be Heads of Two distinct Tribes bearing their Names; shall be look'd upon as mine, and be upon an equal Foot with my Two Eldest Sons,

Y. World, Sons, and, in some Respects, preferred before  
2315. them.\*

6 And thy issue which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Beth-lehem.

8 And Israel beheld Josephs sons, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place: And he said, Bring them, I pray thee, unto me, and I will bless them.

6. But as to whatever Sons you shall hereafter have, I give *them* no such Privilege as this. They shall not be Heads of *Tribes*, but shall be sorted and comprehended in those of *Ephraim* and *Manasseh*.

7. And, in conferring this Privilege upon these two young Men, methinks I do but a just Respect to your Mother *Rachel*: That dear Person, whom I lost, and was forced to bury, in my Travels, having but a small Issue by her; which yet I rejoice to see beginning to multiply in *You*. And therefore, in Memory and Honour of *Her*, as well as out of Regard to *Your* Merits, I can do no less than adopt her two Grandchildren for my own Sons.

8, 9. *Jacob* had his Eyes all this while fix'd upon *Joseph*, but, having finish'd this part of his Discourse, took them off from him, and looking about him, discover'd two Persons near him, but could not make out their Faces, his Sight was so dim and decayed with Age. But, upon Enquiry, finding they were *Joseph's* Two Sons, I am glad, *says he*, you have brought them with you, bring them to my Arms, that I may give them the Blessing I promised them.

\* See Chap. xlviii. 3. 1 Chron. v. 1, 2.

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10 (Now the eyes of Israel were dim for age, so that he could not see:) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head: guiding his hands wittingly; for Manasseh was the first-born.

10, 11. Upon Joseph's presenting them to him, Jacob embraces them with the utmost Tenderness and Affection; telling his Son, how lively and surprizing a Joy, he must imagine, it must be to a Father, who had long despaired of ever seeing a favourite Child again, given over for lost, now not only to behold Him, in Great and Honourable Condition, but his Children too.

12. When Jacob's Caresses to them were ended, Joseph took his Sons from between his Father's Legs, and, in a most reverent Manner, thanked him for the Kindness he had expressed to his Children.

13. And then placed them in a Posture to receive his Benediction; setting Manasseh, the Elder, so as that Jacob might lay his Right Hand upon him as a Token of Pre-eminence.

14. They being now close to him, Jacob's Eyes served him well enough to distinguish the one from the other, and to see Joseph's Design. But knowing, by the Spirit of Prophecy, [which guided all his Transactions of this Kind,] that Ephraim's Posterity would prove a more eminent and famous Tribe than that of Manasseh, he designedly crosses his Arms, and lays his Right Hand upon Ephraim's Head.

15, 16. And

Before CHRIST, 1689.



Y. World,  
2315.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 † The Angel which redeemed me from all evil, blest the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his fathers hand, to remove it from Ephraims head unto Manassehs head.

18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he; and his seed shall become a multitude of nations.

15, 16. And then pronounces his Prophetical Benediction on \* them to this Effect. *May the Good GOD, [says he] and CHRIST, the Great Angel of the † Covenant, the Preserver of Me, and my Forefathers, Abraham and Isaac, pour his special Favours on them and their Posterity. Let them be adopted into the Number of my own Sons, and become Heads of distinct Tribes, numerous, flourishing and powerful.*

17, 18, 19. Joseph supposing his Father, by his Dimness and Age, had committed a Mistake in placing his Hands, would have rectified it, before he began his Blessing. *Jacob* told him, No; he saw them distinctly, and what he did was agreeable to the Prophetick Assurances he had, viz. That tho' *Manasseh's* Posterity would be pretty Eminent, yet *Ephraim's* would be the much more growing and famous *Tribe* of the Two: ‡

\* And he blessed Joseph, viz. in blessing his two Sons.

† The Angel which redeemed me. See Chap. xviii. 13. the Note there.

‡ See Numb. i. 33. Deut. xxxiii. 17.

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20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

and after you, to the Two Tribes of Ephraim and Manasseh, for ever, over and above the Tracts of Land that will otherwise be allotted to them, at the Division of the Country.

20. So he proceeded with his Blessing aforesaid, the last Words whereof were these, viz. *So eminent and prosperous shall these two Tribes be, that it will become a proverbial Form, among our Posterity, in blessing, or wishing Happiness to others,* GOD make you like Ephraim and Manasseh.

21, 22. Then turning himself to Joseph, there is but one thing more, says he, wherein I can distinguish my Regards to you, in your two Sons, and that is, whenever, after my Decease, it shall please GOD to settle our Posterity in the promised Land, as I am sure he will, there is a parcel of Ground near Shechem, that is my own; I purchased it of Hamor, the Prince of the Country, at an agreed Price; and when the Amorites afterward seized on it, I recover'd it again by Force of Arms; this I give to † you,

Before CHRIST, 1689.

† See Joshua xxiv. 32.



## C H A P. XLIX.

## The CONTENTS.

*Jacob's Prophetick Blessing upon all his Twelve Sons, and their Posterity. Reuben deprived of the Pre-eminence of Eldership, and why. Judah a very Eminent Tribe. CHRIST, the Messiah, to descend from it. Jacob gives more particular Orders about his Burial, and dies in the Presence of his Sons.*

Y. World,  
2315.

**A**Nd Jacob called unto his sons, and said, Gather your selves together, that I may tell you *that* which shall befall you in the last days.

2 Gather your selves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou art \* my first-born, my might, and the beginning of my strength, the excellency of dignity, and

1, 2. **A**S soon as Jacob had ended his Discourse to Joseph, perceiving his Death very near approaching, he sends to the rest of his Sons, ordering them immediately to come to him, receive his last Benediction, and hear his Prophetical Declarations, concerning the future Condition of themselves and their Posterity, to which he commanded their utmost Attention and Regard.

3: He began with Reuben, the Eldest of the Twelve. You, says he, being my First-born \*, the Fruit of my Prime and Vigorous Age, should, according to Course, have had the Privileges of Eldership, and been the Chief \* Head of my Family.

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\* My First-born, my Might, and the beginning of my Strength, the Excellency of Dignity, and the Excellency of Power. Note, From these eminent Characters, and Privileges of Eldership, we may clearly learn the proper Import of the Phrase, First-

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and the excellency of power.

Family; and the *Tribe* descending from you the Principal *Tribe* of **CHRIST**, *Israel*.  
Before 1689.

4 Unstable as water, thou shalt not excel because thou wentest up to thy fathers bed: then defilest thou it; he went up to my couch.

4. But know, that as a just Punishment for that Act of audacious Incest, committed with my Wife, [Chap. xxxv. 22.] you and they are deprived of it. It was forfeited by your Lust and Vanity, and you were no sooner thus wic-

ked, than it was determined you should be Degraded. The Preheminence of your *Tribe* therefore, both as to Excellency and the Number of its Members, shall be conferred partly upon *Judah*, and partly upon the two Descendants of *Joseph*, *Ephraim* and *Manasseh*. [See Chap. xlviii. 16, 19, 20, Judges v. 15, 16. 1 Chron. v. 1, 2.]

First-born, [ $\alpha\rho\alpha\iota\omicron\tau\omicron\chi\omicron$ ], as used in the New Testament, and as particularly appropriated to **CHRIST**. The LXX render these Words, The beginning of my Strength, by  $\alpha\rho\chi\eta\ \tau\omicron\upsilon\ \mu\omicron$ , The Head, or Lord of my Family. Accordingly **CHRIST**, who, upon Account of his Creation and Government of all Things, is stiled,  $\alpha\rho\chi\eta\ \tau\omicron\upsilon\ \mu\omicron$ , The First-born of every Creature, Colof. i. 15, 16, 17. is, in the same Passages called,  $\κεφαλ\eta$  and  $\alpha\rho\chi\eta$ , the Head, and Lord. [Which latter Word our Translators wrongly render, the Beginning.] So, in like Manner, the Expression of the First-begotten, or First-born of, or from the Dead, Colof. i. 18. Rev. i. 5, &c. are explained, Rom. xiv. 9. by his being Lord both of the Dead and of the Living.

Again, The Chaldee Paraphrase, after these Words, The Beginning of my Strength, adds, Thou wert to enjoy a Three-fold Portion, viz. the Eldership, [or the Estate belonging to it,] the Priesthood, and the Dominion. Agreeably to which **CHRIST** is called the Heir of all Things, for by Him **GOD** made the Worlds, [ $\tau\omicron\iota\varsigma\ \alpha\iota\omega\upsilon\alpha\varsigma$ , The Ages or Dispensations,] Heb. i. 2, &c. From all which it appears, that **CHRIST**'s being the  $\alpha\rho\chi\eta\ \tau\omicron\upsilon\ \mu\omicron$ , the First-begotten of **GOD**, signifies the same as his Receiving, from the Father, that Excellency of Dignity, and Excellency of Power, by which he created the World, and governs all the Dispensations of it. And is therefore called, The Beginning [ $\eta\ \alpha\rho\chi\eta$ , The Lord] of the Creation of **GOD**, Rev. iii. 14. the same with  $\delta\ \alpha\rho\chi\eta\ \tau\omicron\upsilon\ \beta\alpha\sigma\iota\lambda\epsilon\omega\upsilon\ \tau\omicron\ \gamma\eta\varsigma$ , The Prince of the Kings of the Earth, Rev. i. 5.

U

5. As

Y. World,  
2315.

5 ¶ Simeon and Levi are brethren: instruments of cruelty are in their habitation.

on their Posterities [not equal indeed, but yet some way] answerable to the Nature of their Crime.

6 \* O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

condition, and at a Distance from each other. [Thus Levi was dispersed among the Tribes, and had no Inheritance among his Brethren. The Inheritance of the Simeonites did not lie together, Josh. xix. 1, 9. 1 Chron. iv. 39, 42. and their Portion was so streight and short that they were forced to strive and struggle to enlarge their Borders, Judg. i. 3, 17. See also the Learned Paul Fagius on this Passage.]

5. As Simeon and Levi were once Brethren in Iniquity, and Considerates in contriving that barbarous Murder of the Shechemites, [Chap. 34, 25.] I shall join them together in denouncing something up-

6, 7. My own Conscience can testify, I had not the least Knowledge of, nor gave \* any Encouragement to so desperate a Design, as that of attempting the Life of a Prince, and murdering his Subjects. An Action I never think on without Abhorrence. For tho' the Provocation given to my Family was very considerable, yet the Revenge was too great, illegal, and detestable. And Providence will deal in suitable Manner with these Confederate Sons of mine, in so disposing it, that the Two Tribes, their Posterity shall never live, like the rest, in an united and compacted Body, but in a scattered Con-

\* O my Soul come not thou into their Secret, — mine Honour, be not thou united. Or rather, My Soul came not — mine Honour was not united. A plain Change of one Tense for another, as the Learned Noldius observes, Annot. in Part. Heb. num. 266. Where many like Instances may be seen.

8. The

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\* Chap.  
XXIX. 33.

8 ¶ Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy fathers children shall bow down before thee.

8. Then for *Judah*. The Tribe bearing thy Name, *says he*, shall be really answerable to that Name, [which signifies *Praise*\*, or *Honour*,] it shall be the most eminent of all my Family, both for Feats of War Abroad, and for Temporal and Spiritual Blessings at Home.

9 Judah is a lions whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

9. The undaunted Courage, and growing Success of this *Tribe*, in Warlike Affairs, may be fitly compared to that of a Lion, the King of Beasts, in its several Degrees of Age and Strength. Nor does the Full-grown Lion more securely rest in his Den, after a full Prey, than will these People triumphant-ly return with the Spoils of their

Enemies, and dwell Fearless and at Ease, after their many Victories. [See several Instances, wherein this Part of the Prophecy was fulfilled, as, Judges i. 1, 2. 1 Sam. xviii. 6, 7. Psal. xviii. Numb. x. 14. Judg. xi. 18. But most eminently was this Character compleated in CHRIST, the Great Prince, called, The Lion of the Tribe of Judah, Rev. v. 5.]

10 † The Scepter shall not depart from Judah, nor ‡ a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

10. But the greatest Instance of *Judah's* Happiness shall be this, That, while the rest shall by a just Judgment upon their Iniquities, suffer a Captivity that will utterly disperse them, destroying their Government, Genealogy, and Distinction; this shall, under all Circumstances, preserve it self a † *Tribe*,

with a clear Succession of Families, and a Race of † *Prin-*

† The Scepter. The Word *Shebet* signifying both a Rod or Scepter, and a Tribe, I have expressed both Sences.

‡ The Lawgiver, i. e. Governors of several Kinds. Sometimes Kings, as David, and his Successors, for five whole Ages and more. Then Rulers or Captains, as Zerobabel, Ezra, and Nehemiah, under the Captivity. And afterward the Maccabees down to the Time of CHRIST.



Y. world, ces and Governors, still, even in their most declining Condition, keeping up some Form of Government or other, till the Coming of *CHRIST*\* the *Messiah*, the *Saviour* to be born of this very Branch of my Family; who shall unite both *Jews* and *Gentiles* into one Church and Religion. And then *Judah* it self shall lose all Form of Temporal Government, be quite dissolved, both as a *Tribe* and a *Commonwealth*, and never recover it more. †

11 Binding his sole unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes,

12 His eyes shall be red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea: and he shall be for an haven of ships; and his

11, 12. Mean Time, the Portion of this *Tribe*, in the Land of *Canaan*, shall be one of the most plentiful and fruitful Parts of that Country; abounding with the most excellent Vines, that shall be as common as *Thorn-Hedges* in other Places: Wine as plentiful as the Water that serves for common Uses; with Milk, and all other wholesome Foods in the greatest Abundance. †

13. Of *Zebulun* the only Thing I have to observe is, That his *Tribe* shall be situated upon the Coast-side, where they shall have Harbours for Shipping, and Foreign Traffick, extending their Borders to

\* *Shiloh*. A Word derived either from *שלו* or *להו*, the first whereof signifies to be a Prosperous Saviour, the latter, to send.

† Which was terribly fulfilled by the Destruction of Jerusalem, by the Romans, under Titus Vespasian. See and compare *Matth. xxiv. 14.* with *Dr. Clark's Paraphrase* on that Place.

‡ Note, The Expressions of these two Verses are Hyperbolic, and high Figures, to set forth the Plenty and Abundance of this Part of *Canaan*. [See *Numb. xiii. 22, 23.* and compare *Deut. xxxiii. 13, 14, 15, 16, 17.* *Job xxix. 6.*] Some Learned Men refer this Verse to *CHRIST*, [the *Shiloh*, ver. 10.] taking it to denote the spiritual Peace and Plenty derived from his Sufferings. See *Glassius, Philol. Part 5. Cap. de Allegor.*



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his border shall be unto Zidon.

to the Country of Zidon, or Phœnicia. \*

14 ¶ Issachar is a strong ass, couching down between two burdens.

15 And he saw that rest was good, and the land that is was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

14, 15. Issachar's Posterity will addict themselves wholly to the quiet and retired Business of Tillage \* and Husbandry. And, as they will be placed in a rich Soil, pleasant, and agreeable to that Employment, they will give any Money, and submit to the heaviest Taxes, to be excused from the Services of War, and live quietly at home; where they will follow Country Labours, with unwearied

Diligence, Strength and Activity. And therefore, as I resembled Judah to a Lion, for their Warlike Genius and Disposition, so may I compare Issachar to the Ass, the Emblem of Rural Toils and Labours. \*

16 ¶ Dan shall judge his people, as one of the Tribes of Israel.

own Judges and Magistrates. And shall be particularly Eminent for one famous Person, who shall prove the Deliverer both of his own Tribe, and of the whole Nation of Israel, [viz. Sampson, as in Judges, Chapters xiii, xiv, &c.]

16. As to Dan, though he be my Son by a Secondary Wife, or Concubine, yet shall he, as well as any of the forementioned, become the Head of a Tribe, govern'd by their

17 Dan shall be a serpent by the way, an adder in the path; that bite the horse-heels, so that his rider shall fall backward.

17. The Danites will be also remarkable for Stratagems of War, defeating their Enemies more by Policy than open Force; Like those Serpents that lie in the Roads, and unexpectedly bite the Legs of Travellers, or of their Horses. [An Instance of this see in Judges xviii. 27.]

\* This Description of these two Tribes is agreeable to that of Moses, Deut. xxxiii. 18. Rejoice Zebulun in thy going out, i. e. Thy Sea-ports, and Issachar in thy Tents, i. e. in a quiet Country Life. See also Josh. xix. 10, &c.

Y. World, 18 I have waited  
2315. for thy salvation, O  
LORD.

19 Gad, a troop  
shall overcome him :  
but he shall overcome  
at the last.

Inheritance will lie in a Frontier Country, overagainst the *Ammonites* and *Moabites*, &c. they will be often invaded and terribly vex'd, by the Incurfions of vast Numbers of those barbarous People, [see *Judges* x. 7, 8, 17. *Jer.* xlix. 1. *Amos* i. 13.] but in Time they will overcome, and be clear of them. [See *Judges* xi. 33. *1 Chron.* v. 18. xxii.]

20 Out of A-  
sher his bread shall  
be fat, and he  
shall yield royal  
dainties.

21 Naphtali is a  
hind let loose;  
he giveth goodly  
words.

perfect Affability, Smoothness and Address, in Treating with the People about them, and gaining their Favour. But when urged by Necessity, will prove as Swift and Valiant in the Defence and Deliverance of their Country, as any other Tribe. [As in the Instance of Barak's Expedition, *Judg.* iv. and v. 18.]

22 Joseph is a  
fruitful bough, even  
a fruitful bough by  
a well; whose bran-  
ches

18. But as I foresee many Diffi-  
culties and Distresses, to which this  
Tribe will, at several Times be re-  
duced, [see *Judg.* i. 34. *Josh.* xix.  
47.] I pray GOD be their Assistant,  
and I fully trust he will be their  
Timely Deliverer.

19. As the Name of *Gad* signi-  
fies a Multitude, so the Tribe his  
Posterity will meet with that  
which will answer it both in the  
worst and best Sense. For, as their

20. *Asher's* Tribe shall be situ-  
ated in a plentiful Tract, abound-  
ing not only with all Provisions for  
Human Life, but some part of it,  
[viz. *Carmel*, *Josh.* xix. 26.] pro-  
ducing the choicest Fruits, fit to be  
served up to the Table of Kings.  
[Compare also *Deut.* xxxiii. 24.]

21. *Naphtali's* Posterity, like  
the Hind in open Plains, will be  
great Lovers of Liberty. To pre-  
serve the Peace and Freedom of their  
Country, they will be Masters of

22. I have already declar'd [*cap.*  
xlvi. 16, 19, 20.] how happy *Jo-*  
*seph* will be, in the Two Tribes of  
his Sons *Ephraim* and *Manasseh*;  
which

ches run over the wall. which shall spread and flourish, like a most fruitful Plant, in a moist and most kindly Soil. [See *Josb. xvii. 14, 15, 16, 17. Numb. i. 33, 35. Deut. xxxiii. 17.* Before CHRIST, 1689.]

23 The archers have sorely grieved him, and shot at him, and hated him.

24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob: from thence is the Shepherd, the stone of Israel.

25 Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

26 The blessings of thy father have prevailed above the blessings of my progenitors, \* unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

26. In a Son so eminently Virtuous and Great, I own my self [in several Circumstances attending *your* Life] to have received an Honour and Happiness beyond any of my Forefathers. And be assured, your Children after you will feel the Comfort, and enjoy the durable \* Blessings that are the Reward of so incomparable a Father.

27. Ben-

\* Unto the utmost Bounds of the Everlasting Hills. *An Expression signifying the Greatness and Duration of the Blessings.*

Y. World, 27 Benjamin shall  
2315. ravin as a wolf: in  
the morning he shall  
devour the prey, and  
at night he shall di-  
vide the spoil.

28 ¶ All these are  
the twelve tribes of  
Israel; and this is  
it that their father  
spake unto them,  
and blessed them; e-  
very one according  
to his blessing he  
blessed them.

29 And he char-  
ged them, and said  
unto them, I am to  
be gathered unto  
my people: bury me  
with my fathers, in  
the cave that is in the  
field

27. Benjamin's Tribe will prove  
Famous for Soldierly; a Valiant  
and Hardy People; and Successful  
almost where-ever they Engage.  
[See Judges, Chapters xx, xxi.  
Esther ii. 5. and Chap. ix. Judges  
iii. 15.] Being therefore as fitly  
compared to the Wolf, as Judah is  
to the Lion.

28. And thus ended the Prophe-  
tical Speech of this Great Ancestor,  
relating to the Posterity of his  
Twelve Sons, the Patriarchs, and  
Heads of the Twelve Tribes of our  
Nation. Where he, by Divine In-  
spiration, foretold, to each of them,  
the General and most Remarkable  
Occurrences of Providence, that  
would hereafter attend them, at  
and after their Settlement in the  
Land of Canaan.\*

29, 30, 31, 32. As soon as he had  
finished this famous Prediction,  
he assured his Sons, his End was  
very near, and gave it in strict  
Charge to them all, [as he had done  
to Joseph particularly before, Chap.  
xlvii. 30, 31.] to see him buried in  
Canaan,

---

As if he had said, Blessings high and lasting as the Rocks and  
Hills. Or else, respecting the Mountains of Ephraim, Samaria  
and Bashan, where the Lot of Ephraim and Manasseh lay; cal-  
led Ancient and Original Hills, remaining ever since the De-  
luge, and not newly cast up by Art. See and compare Deut.  
xxxiii. 15.

\* He blessed them, every one according to his Blessing.  
They were every one so far blessed as to be made Tribes, and Sha-  
rers in the promised Land; tho' their Degrees of Eminence and  
and Prosperity there were different, in Proportion to the Virtues  
of these their Heads, from whom they severally descen-  
ded.

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field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah)

32 The purchase of the field and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people:

*Canaan*, in the Sepulcher of his Ancestors; giving them so exact a Description of the Place, that themselves should not mistake it, by their long Absence from it, nor the Inhabitants of the Country dispute their Title to it, when they came to claim it, with such clear Particulars of its former Purchase and Possession.

33 And, having now no more to say, and his Spirits failing, he was laid into his bed, and presently before them all, died, with the utmost Composure and Serenity.

CHAP.



## CHAP. L.

## The CONTENTS.

*Joseph's Piety to his Deceased Father. Embalms him. Attends his Funeral into Canaan. The Pomp and Solemnity of it. Joseph's Brethren in a panick Fear of him, after their Father's Death. He assures them of his constant Kindness and Protection. How long he continued his Post in Egypt. His Charge to his Brethren concerning the Care of his Body, after his Decease. His Age and Death. His Body embalmed, and kept by the Israelites, till the general Departure out of Egypt into Canaan.*

Y. World,  
2315.

**A**ND Joseph fell upon his father's face, and wept upon him, and kissed him.

a Transport of Filial Affection, embraces his Corpse, with Kisses and Tears, and so left him, and returned to Court.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed) and the Egyptians mourned for him three-

1. **S**O soon as Joseph saw his Father was dead, he himself performs the Office of the dearest Relation, in closing his Eyes; [thereby fulfilling the Promise made to Jacob, Chap. xlv. 4.] and then, in

2. Where he gave Orders to his own Physicians, that were skilled in the Art of Embalming, to see his Father's Body Embalm'd, in the most exquisite and costly Manner.

3. Which took up the Space of Seventy Days fully to compleat it; all which Time it being the Egyptian Custom to be in Mourning for the Deceased, the Court-Officers, [particularly such as belonged to Joseph's Office,] observed it, in Respect

\* A  
i. e.  
this P

threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up \* all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

8 And

Respect to him, with the utmost Solemnity.

4, 5. When that was over, Joseph makes his Addresses to the King, for Leave to attend his Father's Corpse into *Canaan*, for its Interment there, with his Ancestors, pursuant to a solemn Engagement by Oath, his Father had laid him under, to see it done. Assuring His Majesty he would be absent as little Time as possible, and return to his Post immediately after the Celebration was over. But, as Joseph was a close Mourner, he could not [without Breach of Custom] appear at Court to request the King in Person, and therefore got some other Chief Ministers to do it for him.

6. The King replies, that though he could but ill spare so necessary a Person as Joseph, yet, in Consideration of his Religious Engagement to his Father, he freely consented to his Request.

7, 8, 9. And moreover, beside his own Family, [*viz.* All that could be spared from their Domestic Affairs,] the King was pleased to give License to a great Number \* of his Principal Officers, both in Court and Kingdom, to grace the Solemnity with their Presence, and

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\* All the servants of Pharaoh. All the house of Joseph. i. e. All that could be well spared. The common Limitation of this Phrase in the Scripture Language.

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8 And all the house of Joseph, and his brethren, and his fathers house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen; and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

10, 11. At their Entrance into that Part of the Country where the Sepulcher was, the Company stopt at a certain Place convenient for their Reception and Stay, where for the Space of Seven Days, they paid the last and deepest Ceremonies of Funeral Mourning. Which was so very deep and solemn, and so observable by the adjacent Inhabitants, that the Place, in Memory of so remarkable a Thing, went ever after by the Name of *Abel-Mizraim* [i.e. The Egyptian Mourning.]

12, 13. Thence the Procession continued to the famous Sepulcher of *Abraham* and *Isaac*; where *Jacob's* Sons interr'd their Father, in all Circumstances agreeably to his last Will and Commands.

14. From whence *Joseph* returned, with his whole Family, to their Settlements in *Egypt*, according to the Promise he had made the King, [Ver. 5.]

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15 ¶ And when Josephs brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

throw themselves at his Feet, begging both his Pardon and Protection. Whereby they farther, and more completely fulfilled his

19 And Joseph said unto them, Fear not: for am I in the place of God?

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear

15, 16, 17. At their Return, an odd Imagination possessed the Thoughts of the Ten Brethren, who had formerly been guilty of ill Usage to Joseph, that Joseph had, all this Time, only smother'd his Resentments out of Respect to his Father, but that now He was gone, they must expect to suffer for old Injuries. In this panick Fear, they send a Petition to him, imploring, That, in Remembrance of their Father's last Request to him, in this Point, as well as of their close Relation to him, both by Blood and Religion, he would forget all past Offences.

18. And then, upon hearing what Concern Joseph had express'd at such a Suspicion, upon his Tenderness and Virtue, and the Uneasiness they gave themselves, they ventur'd to come all in Person, and throw themselves at his Feet, begging both his Pardon and Protection. Whereby they farther, and more completely fulfilled his Dream.

19, 20, 21. Joseph, with an Ayre of the greatest Pity and Sweetness, told them, Did their former Crimes against him call for never so much Punishment, the Execution belongs not to Me, but to GOD. But how can you think, says he, that I would revenge an Action, which, tho' ill design'd by you, yet Providence has turned to such an admirable and happy Event as this, of making me the blessed Instrument of saving



Y. World, fear ye not: I will  
 2315. nourish you, and  
 your little ones.  
 And he comforted  
 them, and spake  
 kindly unto them.

22 ¶ And Joseph  
 dwelt in Egypt, he,  
 and his fathers house:  
 and Joseph lived an  
 hundred and ten  
 years.

Y. World, 24 And Joseph  
 2369. saw Ephraims chil-  
 dren, of the third  
 Bef. Ch. generation: the chil-  
 1635. dren also of Machir,  
 the son of Manasseh,  
 were brought up up-  
 on Josephs knees.

24 And Joseph  
 said unto his bre-  
 thren, I die: and God  
 will surely visit you,  
 and bring you out of  
 this land, unto the  
 land which he sware  
 to Abraham, to Isa-  
 ac, and to Jacob.

25 And Joseph  
 took an oath of the  
 children of Israel,  
 saying, God will sure-  
 ly visit you, and ye  
 shall carry up my  
 bones from hence.

saving this and the Neighbouring  
 Countries, and even my own Fa-  
 mily from an impending Destru-  
 ction? Then gave them full Assu-  
 rance he would take them into his  
 particular Care and Protection;  
 and sent them away perfectly easy  
 and satisfied.

22. And now to conclude this  
 part of my History: *Joseph* con-  
 tinued his Post in *Egypt* to the  
 Hundred and Tenth Year of his  
 Life. All which while, his whole  
 Family dwelt there, under his Pro-  
 tection, in a flourishing and prof-  
 perous Condition.

23. And in his Life-time he had  
 the Pleasure of seeing his Father's  
 Prophetick Blessing upon his own  
 Two Sons, in part fulfilled\*. For  
 he saw Great Grandchildren from  
*Ephraim*, and Grandchildren by  
 one Branch of *Manasseh*.

24, 25. Some Time before his  
 Death, he sends for the principal  
 Heads of such of his Family as  
 were then alive; reminding them  
 of the ancient and repeated Promise  
 of GOD, of bestowing the Land  
 of *Canaan* upon them, and assuring  
 them, Providence would, in due  
 Time, undoubtedly accomplish it.  
 Charging them too, upon their  
 Oaths, when he died, to preserve  
 his Body in *Egypt*, till their Gene-  
 ral Departure into *Canaan*, and  
 then to carry the Remains of it a-  
 long with them thither, and depo-  
 sit it in that Country.

\* Chap. xlviii. 19, 20. xlviii. 35.



26 So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt.

26. And thus died this Eminent Patriarch, in his full Honour and Splendor in the *Egyptian* Court, in the said Hundred and Tenth Year of his Age. The *Israelites* obtain'd Leave of the Prince, [pursuant to his own Request,] to have his Body

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in their Keeping ; which they embalmed in the most exquisite and artificial Manner, for its longer Preservation ; and kept it in an Ark or Chest, [wrought and cemented to the strongest Degree,] even till their Departure from *Egypt*, which happen'd about an Hundred and Forty-four Years after.

And thus, with the Death of *Joseph*, endeth the Book of *Genesis*, [or the *Creation*,] containing the History of the first 2369 Years of the World. Of Mankind in general, and of the *Abrahamick* Family in particular.

*The End of the Book of Genesis.*







A  
PARAPHRASE  
ON THE  
BOOK of EXODUS.

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THE  
ARGUMENT  
OF THE  
BOOK of EXODUS.

§. 1



HE Deliverance of the *Israelitish* Nation from *Egypt* being the first and leading Subject of this Book, it has from thence taken it's Name *Exodus*, which in the *Greek* Language, signifies *Going out*, or *Departure*.

Sect. 1. After a long Tract of Difficulties and Hardships, wherein Providence had trained up the *Abrahamick* Family, in order to render them exemplary in Faith, and patient Reliance upon the divine

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Promises and Government, God determined to make their Deliverance, and Settlement in the promised Land, as remarkable and wonderful as their Sufferings had been: thereby to excite the Attention of other Nations to the Truth and Greatness of his Providence, and better dispose them to come into the Community of his Church, by forsaking their Idolatry and Superstition, and becoming Profelytes to the true Way of his Worship; as also the more effectually to influence the Gratitude and Obedience of the *Israelites* themselves, and cause them to abstain from the Errours and Vices of their neighbouring Countries, and more closely adhere to their own Religion, and Laws; many whereof were calculated for that very Purpose. Such were the wise Designs of the long Series of Miracles wrought in *Egypt*, of the Triumphant Manner of their Deliverance from its Bondage; and, indeed, of the Length and other Circumstances attending their Travels toward the Land of Promise.

*The Law.* Sect. 3. The next Principal Argument of this Book is, The Promulgation of the Revealed *Law* to this Nation. Wherein the most considerable Observations are, The *Time*, *Place*, and solemn *Manner* in which it was delivered.

*Time.* While the *Israelites* could not but have the late merciful Demonstrations of miraculous Power, in their behalf, fresh and warm in their Thoughts; and could not but closely reflect upon the singular Happiness of being taken under the special Care and Bounty of Heaven; then was the fittest *Time* for God to propose to them his Covenant, and the Juncture of rendring his Laws most acceptable to them.

*Place.* In a lonesome and desolate Wilderness, a Place of perfect Recess and Leisure; where they were deprived of all Sight of *idolatrous* Customs, and free of all Sollicitations to *heathen* Practices; and, at the same Time, wholly dependent upon the Providence of their Deliverer, even for their daily and hourly Sustenance: Here divine Wisdom pitched upon the sacred *Mount*, whereon to do this great Work; a Place suited, in all its Circumstances, to raise their Attention to, and make them thankfully embrace, the Revelation of his Will.

*Manner.* Sect. 4. They were now separated from the long Society of a most superstitious and *idolatrous* Nation; and

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# Vol. I. Book of EXODUS:

(probably) in some degree, tainted with its Infection. They were going to settle amongst a Neighbourhood of the most lewd and vicious People; and were, in Truth, themselves but an awkward and untractable Generation, though the Seed of *Patriarchs* most eminent for Virtue and Piety. These Considerations required, That the Covenant and System of Worship they were going to be enter'd into, should be, at first, deliver'd to them with such external Circumstances as might conciliate the deepest Reverence, and strike them and their Posterity with the most awful and lasting Impressions of the Authority of it, and the tremendous Majesty of its infinite Author; and thereby prevent them from relapsing into those *Heathen* Vices, that were destructive of all its Purposes and Designs: Therefore was the *Israelitish* Law ministr'd by *Angels*, with Clouds of Fire, Darknefs, and Tempest.

Sect. 5. At this grand Station, in Mount Sinai, are given *Other Laws* the Heads of many other *Laws*, *Civil* and *Ceremonial*; beside the some whereof were to be immediately put in Practice, *Two Tables*, while others were appropriated to their Settlement in *Canaan*.

These were, many of them, to be hereafter further enlarged upon; and seem to be now mentioned in this Book, in their short and chief Branches, as Summaries of the Covenant *Moses* was now engaging the Nation in; it being but fit they should, before-hand, know the main Terms upon which they were to stand related to God, as his peculiar People, both now, and in future Generations.

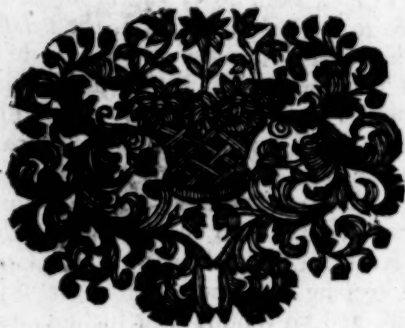
Sect. 6. As to the *Tabernacle*, *Ark*, the *Priesthood* and its *The Tabernacle and Ark*, Services, which, to an unwary Reader, might seem merely pompous Ceremonies of *Israelitish* Religion, without any substantial Views or Designs; they will appear to have been, in their original purposes, much otherwise; and, on the contrary, most wisely contriv'd, as for several present good Ends, such as those of representing, in lively manner, (suitable to the Genius of those Times) the inward Reverence and Regard due to God and holy Things; of keeping this Nation close employ'd in their own Worship, and preventing their Inclinations toward the *idolatrous* Usages of the Heathens; so in particular, as the whole was calculat'd to figure out, and preserve them in a constant Thought and Expectation of a more spiritual and compleat Dispensation of Religion, a Priesthood and Sacrifice of greater Dignity and Prevalency; even that of *Christ*.



*Christ their Messiah, to come in the Fulness of Time.* For, in short, an attentive Reader cannot but observe the Current of divine Dispensations, under the *Old Testament*, to have a clear Relation to that of the *New*. *Ægypt* was a Shadow of a more signal, gracious, and universal Redemption of Mankind: As, in like manner, *Canaan* was the Emblem of our final and heavenly Rest. Still more evident is it, That the *Tabernacle-Services* of this Ceremonial Religion were intended chiefly, as no other than apt and proper Introductions to Things hereafter to be compleated in us, on whom the Ends of the World are come; as no *Christian* can doubt, that compares them with the excellent Epistle to the *Hebrews*.

*The Historical Part of this Book.*

Sect. 7. Lastly, The bare *Historical Parts* of this Book are exceedingly instructive and entertaining; as abundant in such Instances and Examples of divine Justice, Wisdom, Severity, Mercy, Faithfulness, and Truth, in God's Dealings with Mankind, in proportion to their Carriage and Demerits; but especially with his own covenanted People. All so represented, as to be the most fruitful Documents of Religious Wisdom to all Ages, and under all Dispensations of his Church.



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PARAPHRASE  
ON THE  
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CHAP. I.

The CONTENTS.

*The Names of Jacob's Sons repeated again, and why? The vast Increase of the Israelites in Egypt. The Egyptians oppress them, by Taxes, and hard Labour. Providence still blesteth them with Increase. The King's Order to the Midwives. Their Piety in refusing to comply with it; with their Reward for it. The barbarous Decree for destroying the Male Children.*

<sup>1</sup> **N**OW these are the names of the children of Israel, which came into Egypt, every man and his household came with Jacob.

<sup>2</sup> Reuben, Simeon, Levi, and Judah.

<sup>1, 2.</sup> **I**N the Conclusion of the foregoing Book, we left the Israelites settled in Egypt; the Heads of their several Families or Tribes, descending from Jacob, and coming with him thither from Canaan, being (as I there \* enumerated them) the following Persons, viz.

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\* Gen. iv 6.

Reuben,

Y. World;  
2427.

3 Issachar, Zebulun, and Benjamin.

4 Dan, and Naphtali, Gad, and Asher.

Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob, were seventy souls: for Joseph was in Egypt already.

the Genealogy of this sacred Family, (from whom Christ \* the promised Saviour is to be born) and for our greater Attention to the wonderful Providences afterward attending this People, whereof I am now going to give a further Account.

6 And Joseph died and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

brage to the Egyptian Court. And tho' Joseph, by whose means they were first planted there, had deserved so highly of the Crown, being the very Person that had raised it to its utmost Power and Splendor; yet did these Jea-

5. These, with their several Sons, (including Jacob himself, and Joseph and his two Sons) amounted to seventy Male Persons; as I there also repeated; and which I now repeat, for the more exact Preservation of

6, 7. To proceed then: After the Death of Joseph, and all the other Sons and Grandsons of Jacob, that made their first Settlement in Egypt, Providence continued so to bless the Israelites, That they increased to such Numbers, Wealth, and Riches, as to fill all the Country of Goshen, and some other of the neighbouring Parts of † Egypt.

8. The growing Greatness of a People that were but Sojourners, and of a quite different Temper and Religion, began to give great Umbrage to the Egyptian Court. And tho' Joseph, by whose means they were first planted there, had deserved so highly of the Crown, being the very Person that had raised it to its utmost Power and Splendor; yet did these Jea-

\* See the Paraphrase on Gen. xi. 10. xxxvi. 1. xxx. 1. xlvii. 8, 9. &c.

† Note, It seems by Chap. iii. 22. that they were mixt with the Egyptians, which, most probably, was in other Parts of this Country; whither many, for want of room, had removed from the Land of Goshen.

# Chap. I. Book of EXODUS.

Before  
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houses so far increase upon the Princes that succeeded, that, within a Generation or two after, the Consideration of those Services were all laid aside, and the King, then reigning, took up a full Resolution to suppress the *Israelites*.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we,

10 Come on, let us deal wisely with them, lest they multiply; and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters, to afflict them with their burdens. And they built

9, 10. Accordingly he summons his Council; representing to them the formidable Numbers \* and Wealth of these foreign Inhabitants of his Country; and, from thence, the Danger that might accrue to his natural Subjects, upon any Attempts of Riot and Sedition. That moreover, as the *Israelites* had often and long professed, they expected not to stay always in *Egypt*, but to remove, in Time, into a Country † of their own; it was justly to be suspected, That when the

*Egyptians* were engaged in any hazardous War with any of their Neighbour Nations, they should revolt to the Enemy, taking that Opportunity to make their Escape out of the Country. To prevent either of which Consequences, he recommended to their Consideration some speedy Measures for reducing and suppressing them: But they must be such Methods (said he) as may not at once destroy them, and deprive me of such a Number of my Subjects, but only weaken and effectually subject them to our own Power.

11. The Result of their Advice was, That the *Israelites* were to be brought low by heavy Taxes † and hard Labour. Pursuant to which, upon Pretence of the King's Want

\* Verse 9. The children of Israel are more mighty, (or numerous) and stronger than we. Not more numerous or stronger than all the *Egyptians*; but more in proportion than we; or more than is safe for us to allow of. So the Word *Mimennu* may justly be translated.

† See Gen. xvii. 4. 1. 24. and Josephus *Antiq. B. 2. Chap. 9.*

§. 2. † Verse 11. Task-masters. The Word *Missim* comes from *DD Mas*, Tribute, and signifies Tax-gatherers as well as Task-masters.

Y. World, for Pharaoh treasure  
2427. cities, Pithom and  
Raamses.

ing these Places was  
Sorrow and Mortification.

12 But the more  
they afflicted them,  
the more they multi-  
plied and grew: and  
they were grieved be-  
cause of the children  
of Israel.

13 And the Egyp-  
tians made the chil-  
dren of Israel to serve  
with rigour.

14 And they made  
their lives bitter, with  
hard bondage, in mor-  
tar, and in brick, and  
in all manner of ser-  
vice in the field: all  
their service wherein  
they made them serve,  
was with rigour.

of what Rank or Distinction soever, exempted from some  
or other of them.

15 And the king of  
Egypt spake to the  
Hebrew midwives (of  
which the name of  
one was Shiprah, and  
the name of the other  
Puah)

16 And he said,  
When ye do the of-  
fice of a midwife to  
the Hebrew women,  
and see them upon the  
stools, if it be a son,  
then ye shall kill him;  
but if it be a daugh-  
ter, then she shall  
live.

of large Store-houses for Magazines  
and Provisions, and several Places of  
Fortification, the Slavery of Build-  
ing imposed upon them, to their great

12. But the Providence of Hea-  
ven soon defeated this Project; for,  
instead of being worn out and les-  
sen'd in their Numbers by this Op-  
pression, they were found to grow  
and swarm the faster; to the great  
Disappointment of the Court.

13, 14. Resolving therefore to  
break and dispirit them, they ap-  
pointed these Hardships to be con-  
tinued upon them, with the utmost  
Degrees of Tyrannick Rage and  
Cruelty: Loading them, moreover,  
with all the servile Drudgery of the  
Field; such as Digging, Draining,  
and heavy Carriages of the worst  
and most nasty Kinds; all which  
were exacted of them with the high-  
est Rigour and Severity; and none,

15, 16. When this too failed of  
its end, a strict Charge was laid  
upon the principal Hebrew Mid-  
wives, to destroy all the Male Chil-  
dren of the *Israelites* as soon as they  
were born; and to take care that  
every one employed under them in  
that Office, did the like, in every  
Part of the Land of *Goshen*. In  
hopes, That when the Males were  
cut off, the Propagation of that  
People would be wholly stopt; or,  
at least, the Breed by the Women  
would be half *Egyptian*, and in  
Time, be wholly ingrafted into their  
own Nation,



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17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

with their Courage and Constancy, as to order it so, that the King was contented with it, and executed no Punishment upon the Midwives. Mean Time the *Israelites* continued to increase and spread, in spite of all the Projects of the *Egyptian* Power.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people,

17. But the Midwives, having too great a Sense of Religion and Humanity to comply with so illegal and wicked a Command, took no Notice of it, and performed their Office as usual.

18. The King soon perceiving his Royal Order to be disobeyed, caused the two Principal Midwives to be sent for, and examined upon the Reasons of their Disobedience.

19. Who gave in for Answer, That it was no more in their Power, than in their Will, to execute this bloody Decree: For that the *Hebrew* Women were of so robust and vigorous a Constitution, that they could deliver themselves, and disposed of their Children before any Midwife could come at them.

20. Whether this Answer of theirs were true in the whole, (at a Time of special Providences over the Family of *Israel*) or but in part only; God was so highly pleased

21. And, in Reward of their eminent Piety, God was pleased to bless the Midwives with a vast and peculiar Increase of their own Families and Estates \*.

22. The last Device of the King was, to order a Number of Officers

\* Verse 21. He made them Houses, i. e. Families or Estates, as the Word is used Gén. xxx. 30. Psal. cxxvii. 1. 2 Sam. vii. 11. Deut. xxv. 9. and elsewhere.

saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

of his own People to attend the Births of the Hebrew Children, or to appoint Searchers and Inspectors in those Cafes: who had it in strict Charge, to drown all the Males in the River, Drain or Lake that was nearest to the Place of their Births, and keep all the Females alive.

## CHAP. II.

### The CONTENTS.

*The Birth and Parentage of Moses: His Concealment in the House, and in the Banks of the Nile. Pharaoh's Daughter finds him. Gives him to his own Mother to be nursed. He is carry'd to Court. Is educated there. His Name; the Sence of it. Visits the Israelites. Slays an Egyptian. Flees to Midian. Marries there. His Son Gershom. The Meaning of that Name. The King of Egypt dies.*

Y. World  
2433.

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1 **A**ND there went a man of the House of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

† See Chap.  
vi. 20

Num. xxvi

59.

\* AH, vii,

20.

Heb, xi, 23.

tion; who, during the Time of this Persecution, was born of Amram and † Jochebed, both of the Family of Levi. The Thing that determined his Parents to run all Hazards for his Preservation was, an uncommon Beauty, and peculiar gracefulness \* appearing in the Child's Countenance, from his first Birth, bespeaking some future Greatness and Excellency;

1, 2. **T**He foremention'd Decree, of searching for, and destroying the Hebrew Male-Children, was executed with such Rigor, that none could escape, but such as were carefully concealed by their Parents, and providentially preserved from the Officers of that bloody Inquisition. Which was the Case of Moses, the great Deliverer and Law-giver of our Na-

7  
sister  
daug  
and  
nurs

## Chap. II. *Book of Exodus.*

11

Excellency. Pursuant therefore to this Resolution, they managed so as to conceal him in their own, or in some Neighbour's House, for the first Three Months.

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3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the rivers brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And some Distance, in the Day-time, while the Mother went and gave it suck in the Night. Thus depending upon Divine Providence for the future Preservation and Deliverance of so promising an Infant.

6 And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews children.

7 Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew

3, 4. But the *Egyptian* Officers getting some notice of the Matter, they were forced to take new Measures. And upon consulting together, contrived to hide him in the Rushy Bank of the River Nile, putting the Child into a Wicker-Basket, artificially cover'd over, and closely plaistered, so as to keep out the Water, and to swim upon it, in case the Stream should reach it: At the same Time ordering his Sister (*Miriam* †) to watch it at

† *Exod. xv.*  
20.

5, 6. And GOD was pleased to prosper their Design: For it had lain there but a few Days, before the King's Daughter, going with her Waiting-Maids to her bathing House, situated in that part of the River, spy'd the Ark among the Rushes, and had the Curiosity to order it to be brought to her. She had no sooner opened it, but, either by the natural Circumstances of the Thing, or by the Mark of Circumcision, she knew it to be a Hebrew Boy; and was so struck with the Loveliness of its Aspect, and melted with its Tears, as to resolve, contrary to her Father's Decree, to secure and bring it up.

7, 8, 9. While the young Princess was in close Concert with her Attendants, how to nurse up this lovely Infant, without giving any Suspicion at Court, or committing it

Y. World, women, that she may  
2433. nurse the child for  
thee?

8<sup>d</sup> And Pharaohs daughter said unto her, Go. And the maid went and called the child's mother.

9 And Pharaohs daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

from the *Princess*; and, by a most happy Turn of Providence, became Nurse to the very Son she was so lately forced to expose.

10 And the child grew, and she brought him unto Pharaohs daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

her own Son, and give him Princely Education; causing him to be instructed in the best Learning of that Country †; and gave him a Name agreeable to the Providential Events of her finding him in the *River*, and preserving him from Death; for she called him *Moses*, (a Word, both in the *Hebrew* and *Egyptian* Language, signifying, *Drawn out of the Water*.)

11 ¶ And it came to pass in those days, when Moses was grown, that he went out

it into any Hands that were unsafe, *Miriam* (the Child's Sister) got into the Company, in a Manner that looked like pure Chance, or Curiosity, rather than any Design or Concern in the Matter; and hearing the Result of their Advice was, to give it in suck to some *Hebrew* Nurse, (as the most probable Person to take due Care of it,) told the *Princess*, She could help her to one, in whom she might safely confide. She took her Word, and the Girl immediately calls her Mother, who takes the Charge of the Child, upon a Promise of constant Wages

10. At the Time prescribed, when he was grown up to be capable of Education, the Mother brings the Son, and delivers him to the *Princess*, who being a married Woman\*, and having no Children of her own, was so inamoured with the Beauty and Towardliness of the Youth, as to adopt him for her own Son, and give him Princely Education; causing him to be instructed in the best Learning of that Country †; and gave him a Name agreeable to the Providential Events of her finding him in the *River*, and preserving him from Death; for she called him *Moses*, (a Word, both in the *Hebrew* and *Egyptian* Language, signifying,

11, 12. As he grew up to Man's Estate, he was Master of so much Wisdom, as to despise the Pleasures of the *Egyptian* Court, and looked upon

\* Josephus.

† See Acts vii. 22.



## Chap. II. Book of EXODUS.

13

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out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew one of his brethren.

12 And he looked this way, and that way; and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

a timely Deliverance from their Afflictions. Particularly, one Time, seeing a poor Hebrew Slave unmercifully treated by his Egyptian Task-master, and finding no body present but themselves, he rescu'd the injur'd Brother, slew the Officer, and buried him in the Sand. This Action was done, not out of his own head, but by a divine Impulse; Moses having, by this Time, received some divine Intimations, That Himself was to become a Deliverer of the *Israelites*; and gave this as a \* Specimen \* of something far greater to be hereafter perform'd by him, on their Behalf.

13 And when he went out the second day behold, two men of the Hebrews strove together: and he said to him that did the wrong, wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

upon himself as an *Hebrew*, a Son of *Abraham*, and always bore a just and generous Respect to his own Nation: So that, at the Age of Forty†, he would frequently take Occasion to retire from Court, and visit his Brethren the *Israelites*; shewing all tender Regard and Compassion to the Misery of their Condition; and, by his Presence and Discourses, encouraging them to hope in the Divine Promises for one Time, seeing a poor Hebrew Slave unmercifully treated by his Egyptian Task-master, and finding no body present but themselves, he rescu'd the injur'd Brother, slew the Officer, and buried him in the Sand. This Action was done, not out of his own head, but by a divine Impulse; Moses having, by this Time, received some divine Intimations, That Himself was to become a Deliverer of the *Israelites*; and gave this as a \* Specimen \* of something far greater to be hereafter perform'd by him, on their Behalf.

13, 14. He exerted himself also the next Day, with an Air of Eminence and Authority, between two of his *Hebrew* Brethren, that were at Quarrels, endeavouring to reconcile them ‡: But the Person that begun the Fray, was of so morose a Temper, as to tell him, he had nothing to do to meddle with their Matters; and, in a peevish Per, bad him look to himself, for killing the *Egyptian* Officer the Day before. Moses found, by this, that he was betrayed by the very *Israelite* he had so kindly rescu'd from his Oppressor.

† *Acts* vii: 23.

\* *Acts* vii: 25.

† *Ver.* 11, 12, 13, 14. See *Acts* vii, 23-29. with my Paraphrase on those Verses.



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2433.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

advertised of this, and having, as yet, no express Commission from GOD to act in a publick Manner, or stand the Trial of what he had done in a private way, retires from Egypt into Midian, a Tract of Arabia Petraea, where some of Abraham's Posterity were settled. (*Gen. xxv. 2.*)

16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their fathers flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flocks.

some strouling Shepherds, that would have taken their Water from them. Moses, with the few Persons he brought with him, joined the Servants of the Young Women, and, with great Courage and Vigour, routed the Shepherds, and water'd the Womens Flocks for them, in less compass of Time than themselves used to do it.

18 And when they came to Reuel their father, he said, How is it that you are come so soon to day?

15. And the thing, at last, became the Subject of so much common Discourse, that it reacht the Court; and was aggravated to the King; who already began to suspect him as one that favoured the Israelites, in Prejudice to the Designs of the Court, and thereupon resolved to cut him off. Moses being

16, 17. At his Entrance into that Country, he sets himself down by a Well, whither, by the manner of it, he concluded there would be some Resort of Company from the Neighbouring Towns, for watering their Flocks. Waiting there the Issues of Providence; The first Company that arrived were the Daughters of an eminent † Person near hand; who, with their Servants under them, came to water their Flocks, but were disturbed by

18, 19, 20. At their return home earlier than usual, they give Reuel (the Grandfather) an account what good Success they had had that Evening, by the kind Assistance of a

† *Ver. 16.* Priest of Midian. Cohen signifying both Priest and Prince, I have expressed it so as to imply both Acceptations.

## Chap. II: Book of EXODUS.

15

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2433.

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his Daughters, And where is he?

why is it that ye have

21 And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

he had a Son called *Gershom*, a Name whereby *Moses* intended to express his present exil'd Condition, and the Providence that supported him under it. For *Gershom* signifies as much as, *A Desolate Stranger*.

23 ¶ And it came to pass in process of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked

certain *Egyptian* (as by his Look and Dress they took *Moses* to be.) And why, says he, do you so ill requite the generous Stranger, as not to invite him Home, and refresh him after the Pains he has taken for you? Bidding them send back immediately, and desire his Company at Supper.

left the man? Call him, that he may eat bread.

21, 22. In fine, a little Conversation with *Moses* soon convinced *Reuel* how excellent a Person he had got at his House, and how exceeding serviceable he might be to him in all Affairs, if he could have him for one of his Domesticks: *Moses* accepts the Proposal, and, in a short Time, was marry'd to his Grandaughter by *Jethro*, by whom

*Gershom*, a Name whereby *Moses* intended to express his present exil'd Condition, and the Providence that supported him under it. For *Gershom* signifies as much as, *A Desolate Stranger*.

23, 24, 25. Here *Moses* continued till the Death of that *Egyptian* Monarch, from whose Relentments he fled. During all whose Reign (which was very long) the *Israelites* underwent all the Miseries that the most exquisite Slavery can be imagined to produce: but, at whose Death, GOD was pleased to provide Means to relieve their heavy Groans, and, in wondrous manner, to deliver them from their Oppressions; as shall be related in the following Chapters.

upon the children of Israel, and God

CHAP.

## C H A P. III.

## The CONTENTS.

*Moses called from his Flock to be the Deliverer of Israel. The Miracle of the Burning Bush. Moses his Behaviour and Discourse with God at Sinai. Is instructed in his Commission, how to behave to the Israelites, and to the Egyptian King. The Name of God. The Promise of spoiling the Egyptians.*

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\* Gen. xv.

13, 14.

**N**OW Moses kept the flock of Jethro his father in law, the Priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

to be the divine Instrument to effect it. Who, as he was one day attending the Flocks of *Jethro*, his Father in law, near Mount *Horeb* or *Sinai*, received his Commission from God, to be the Deliverer of his Nation, and had it confirmed to him in the following miraculous Manner.

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

**T**HE Egyptian Monarch and Oppressor being now dead, and the Period of *four hundred Years*, wherein \* the Posterity of *Abraham* were, by divine Wisdom, determined to live in an unsettled and afflicted Condition, being now almost expired; the Promise of *Israel's* Deliverance from Bondage was now to be fulfilled, and *Moses* was

2, 3. At some small distance from him he saw a Bush all on Fire, in a Flame uncommon for its Brightness, Violence and Fierceness: And yet neither Leaves, Flowers, or Branches, were in the least blasted or consumed by it. The Spectacle surprized and astonished him; yet his Curiosity led him to make toward it, to spend his Observations upon it.

# Chap. III. Book of EXODUS.

17

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet: for the place whereon thou standest, is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

bear the Sight of it, re-  
nence and Astonishment.

7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters. for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, unto a large, unto a land flowing with milk and honey; unto the place of the

4, 5. At his first Approach, he was given to understand, by a Voice directed to him from the Flame, That this was a Manifestation of the Divine Majesty it self. And was strait commanded to keep his distance, and, by pulling off his Shooes (the accustomed Token of Reverence in those Times and Countries) to pay the utmost Obedience and Submission, in a Place sanctified by the immediate and especial Presence of God.

6. Even of that very all-powerful God, the great Protector of your famous Ancestors *Abraham, Isaac and Jacob*, &c. To whose Posterity, I have annexed the Promises of such peculiar Blessings and Privileges: And now the Glory of the Divine Appearance growing more bright and striking, *Moses* was not able to but covered his Face out of Re-

7, 8, 9, 10. God then, by a Continuance of the same Voice, acquainted him, That the Design of this divine Manifestation to him was, to give him full Assurance of a merciful and speedy Deliverance of his People, the *Israelites*; from the terrible Hardships they had so long undergone in *Egypt*. That Heaven was yet mindful of them, and, pursuant to the great Promises made to their Fore-fathers, Providence was now about to translate them into the fruitful Land of *Canaan*: And you your self (says God) shall be the Instrument by which I will rescue them from the Power of the *Egyptian King*; and

B b

my,

Before  
CHRIST:  
1491.





Y. World. Canaanites, and the my Ambassador to be sent to him  
 2513. Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9. Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression where-with the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Court, should ever be able either to prevail with the People to follow him, or with the Prince to release them from his Dominions.

12 And he said, Certainly I will be with thee? and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

the Event it self, (said God;) when I shall make *this* the very place, wherein the *Israelites* shall be taken into fresh Covenant with me, and, in most solemn manner, receive their *Law* from me, by *your* Hands \*.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and

11. Upon hearing this, *Moses* humbly represented, how unlikely it was, that a Person so long absent from, and now perfectly unacquainted with, the *Israelites* and with *Egypt*, having lived a private Life, and lost all his Interest at that

Court, should ever be able either to prevail with the People to follow him, or with the Prince to release them from his Dominions.

12. God answered him; As to that, he was to rely upon the Divine Power, that should conduct him in the whole Affair; bidding him look upon the present Miracle of the burning Bush, as a previous Token and Assurance of good Success, through the future Assistance of the same Almighty Power; and you shall hereafter be confirmed in it by

the Event it self, (said God;) when I shall make *this* the very place, wherein the *Israelites* shall be taken into fresh Covenant with me, and, in most solemn manner, receive their *Law* from me, by *your* Hands \*.

13. Being now satisfied, God intended him to act, in a publick Character, for the Deliverance of his People; *Moses* further requested, he

\* Verse 12. And this shall be a token unto thee. Note, Some referring this to the present Miracle, as a previous Token; others, to the worshipping of God in this Place, as a Propheticall Testimony hereafter to be compleated, I thought fit to express both Senses, as being equally agreeable.



# Chap. III. Book of EXODUS.

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CHRIST.  
1491.

shall say unto them,  
The God of your fa-  
thers hath sent me un-  
to you : and they shall  
say to me, What is his  
name ? What shall I  
say unto them ?

14 And God said  
unto Moses, I AM  
THAT I AM :  
And he said, Thus  
shalt thou say unto  
the children of Israel;  
I AM hath sent me  
unto you.

15 And God said  
moreover unto Moses,  
Thus shalt thou say  
unto the children of  
Israel, The LORD  
God of your fathers,  
the God of Abraham,  
the God of Isaac, and  
the God of Jacob, hath  
sent me unto you :  
this is my name for  
ever, and this is my  
memorial unto all ge-  
nerations.

16 Go and gather  
the elders of Israel to-  
gether, and say unto  
them, The LORD  
God of your fathers,  
the God of Abraham,  
of Isaac, and of Ja-  
cob, appeared unto  
me, saying, I have  
surely visited you, and  
seen that which is done  
to you in Egypt.

might be instructed by what *Titles*,  
and under what Denomination he  
should describe God ; in order to  
satisfie the *Israelites*, upon their Ex-  
amination of him on that Head.

14, 15. I have, said God, repre-  
sented my self to the pious Ance-  
stors of your Nation by several *De-*  
*nominations* ; the most comprehen-  
sive whereof is that of \* *Jehovah*,  
(i. e. the one eternal, faithful and  
immutable Being,) and it were suffi-  
cient for you to describe me under  
*that* alone. But, as I have taken  
the Posterity of *Abraham* under my  
peculiar Blessing and Protection, I  
have mostly chosen to be called *the*  
*God of their Fathers, the God of A-*  
*braham, Isaac and Jacob* ; as the  
indearing and engaging Appellation  
to that People. And therefore let  
*this* be the Character you describe  
me under to them *now*, as it shall  
hereafter be most frequently used,  
in respect to my particular Dispens-  
ation towards them.

16, 17. In this Style then, go  
forthwith for *Egypt*, and apply your  
self to the chief Persons of Note  
amongst them, the Heads of their  
*Tribes*, and by them to the rest of  
the People. Convince and assure  
them, by what you have now seen  
and heard, and shall hereafter do  
among them, That I, the God of  
*Abraham, &c.* am now ready to  
fulfil my Promise of rescuing them

\* See Gen. xxii. 14. vii. 8. xv. 7. and see and compare Chap.  
vi. 3. of this Book, which I have in the Paraphrase there reconciled  
to these Passages.

Y World. 17 And I have said,

2513.

I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken unto thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice unto the LORD our God.

they now inhabit. And sue to him, by way of humble Request, to grant you the Privilege of so doing.

19 And I am sure that the King of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

22 But every woman shall borrow of

from their intolerable Slavery, and to bring them, under your Conduct, into their final Settlement in the plentiful Land of Canaan.

18. And so soon as you have satisfied them of your Commission, and brought them to rely upon your Management, (as in a little Time you will,) take the Chief of them, and make your Address to the Egyptian King; representing to him, That the Great God of your Fathers has, by express Revelation from Heaven, commanded the whole People of Israel to go and serve him, with Sacrifices and Prayers, at Mount Sinai, in the neighbouring Wilderness, about three Days Journey from that Part of Egypt where

19, 20. And though I know the King will refuse you the Favour, and, with great and long Obstinacy, stand out against it; yet so many and terrible shall be my miraculous Scourges upon him and his People, that he will be forced at last to comply.

thereof: and after that he will let 21, 22. Nay, and not only to comply, but be glad to get shut of you. For the Fright they will be in, by the dreadful Judgments inflicted upon them, for the Obstinacy of their Prince and Court, will make them easy and free to give you any thing you will ask of them; so that the Israelites shall leave the

Country,

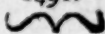
## Chap. IV. Book of EXODUS.

21

her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Country, not like Vagabonds, and expelled Persons; but shall carry off with them (and that without the least Robbery and Injustice) the best of its Wealth and Riches, as some Recompence for their long Slavery and Oppression in it †.

Before  
CHRIST,  
1491.



\* Verse 22. Every Woman shall borrow of her Neighbour. *Note, The Word Shaal is of a doubtful (being of very large) Signification; signifying, in general, to ask or require. The Hebrews therefore might ask these things by way of Gift. But if it were by way of borrowing, without any Design to restore again, it was done by the special appointment of God, who is the Disposer of all things, and ordered this as one part of the Punishment due to the oppressive Egyptians. As our excellent Bishop Patrick, and others of the most judicious Commentators, observe.*

## CHAP. IV.

### The CONTENTS.

*The Discourse between God and Moses, at the Bush, continued. He desires some extraordinary Means whereby to convince the Israelites of the Truth of his Commission. The Miracles of the Rod, and of his Leprous Hand. A third promised him, in case of Need. Moses excuseth himself as unfit for the Charge; is reprimanded of God. Aaron appointed his Spokesman. His Rod the Ensign of his Authority. Is threatened with Death by an Angel, on the Road. Circumciseth his Son, and is safe. Aaron comes to him. They arrive in Egypt, and are well received by the Israelites.*

AND Moses answered and said, But, behold, they

1. **T**HOUGH Moses had no real Distrust of the Divine Truth, and Power to make him the

B b 3

Instru-

Y. World. will not believe me,  
 2513. nor hearken unto my  
 voice: for they will  
 say, The LORD hath  
 not appeared unto  
 thee.

Commission, so far as to make them venture upon him as their Leader, in so great and hazardous an Undertaking, without some extraordinary and miraculous Proofs of the Truth of what he proposed; he requested of God to enable him, in that Manner, to bring his Purposes to Effect.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and his hand and caught

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh.

Instrument of this promised Deliverance; yet concluding, as the Case stood, his own Word and all the Descriptions he could give of God to them, would be insufficient to convince the *Israelites* of his

2, 3, 4. For his Satisfaction herein, God commanded him to throw his Shepherds-staff, which he held in his Hand, upon the Ground. He had no sooner done it, but it was, by divine Power, transformed into a large and terrible Serpent, that frightened *Moses* at the sight of it. But, being bidden to take heart, and lay hold of its Tail, it became the same Staff it was before.

take it by the tail. And he put forth it, and it became a rod in his hand.

5. This shall be one Miracle, says God, which you shall be enabled to repeat before the *Israelites*, to demonstrate you are authorized by Me, the very God of their Forefathers.

6, 7. Another was, that being ordered to put his Hand into his Bosom, it immediately became ulcer'd with the utmost degree of Leprosy; and upon returning it thither again, was perfectly cured and restored.



8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they shall believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land,

10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

and Court, he was very unqualified to make Speeches suitable to such important Occasions; And, finding his Imperfections no way cured, nor his Abilities in that point raised at all, since the Time God was pleased to manifest his Will and Power to him, (as he humbly hoped they might have been;) he thereupon begged to be excused from the Errand.

11 And the LORD said unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

8, 9. In case the *first* of these Miracles should fail to bring over the People to him, his Orders were to make use of the *second*; and if *that* would not do, he was promised a *third*, which was, To take Water out of the Nile, and turn it into Blood before their Eyes. Thus was Moses furnished with Miracles, not only demonstrative of the Divine Power attending him, but such as were, in their own Nature, very expressive of the Misery of the *Israelites*, and their speedy and effectual Deliverance from it, by the Punishment inflicted upon their Oppressors.

10. He had now no Difficulties remaining upon his Mind, but that of the Meanness of his Personal Qualifications, with respect to his Language and Address. (Whatever those Imperfections were) He humbly represented to God, that as he was designed to negotiate the Affair of his People with the King

11, 12. God answer'd him; he ought by no means to let any natural Defects be a Discouragement from entering upon an Office wherein he was sure to be supernaturally assisted. Go, says God, upon my Errand, and remember, That He that is Creator of all things can easily



Y. World.

2513.

12 Now therefore go, and I will be with thy mouth, and reach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.

appoint some other Person more fit and proper for the Employment.

14 And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother?* I know that he can speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to him

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I

easily make you a compleat Speaker, and a perfect Ambassadour.

13. But still, *Moses* finding himself no way improved in this matter, agreeable to his present Wishes and Expectations; prays again, That God would either do it, or

14, 15, 16. But God reprimanded him for his Importunity and Distrust; telling him, he carried it on to a great fault; especially in a Matter where every thing might easily be provided against, without extraordinary Methods. If *you* be no Master of fluent Elocution, *said God*, your Brother *Aaron* is. You shall have the Comfort of his Society and Assistance, whom I have appointed to meet you in your way to *Egypt*; and who will most gladly see and join with you in this glorious Undertaking. *You* shall receive all Directions immediately from *Me*, and deliver them to *him*; *he* shall be your Spokesman, both to the *Israelites*, and the *Egyptian King*; and I will bless you both with good Success.

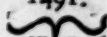
be to thee in stead of a mouth, and in stead of God.

17. And carry your Shepherd's Staff as the constant Ensign of your Authority, and of the miraculous Powers you are endowed with.

18. Fully satisfied at this, *Moses*, as soon as the divine Glory disappeared, returns home to *Jethro*; and without letting him into his Designs, requests he would spare him and

Chap. IV. *Book of EXODUS.*

25

Before  
CHRIST,  
1491.

pray thee, and return unto my brethren, which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses,

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and put them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

severely pay for it with the sudden Death of his Heir to the Egyptian Crown. And see you be no way discouraged

and his Family a while, to pay a Visit to his Relations and Countrymen in Egypt; to which Jethro very readily consents.

Go in peace.

19, 20. And God having particularly acquainted him he might now safely venture thither; for that both the Prince that banish'd him, and all his other Enemies at Court, were dead; he sets forward with his Wife and Family; taking his Staff, *the Rod of God*, with him, (See Verse 17.)

And Moses took the rod of God

21, 22, 23. God, at the same Time, repeating the Orders he was to execute with the Egyptian King, *viz.* To acquaint him that the Great Lord of all the World had chosen the *Israelites* to be his peculiar Church and true Worshipers, vouchsafing to style that beloved Nation his *Son*, in token of a special Affection and Regard toward them. That it now pleased him they should retire in a full Body from Egypt, to pay him some particular Acts of Worship in the neighbouring Wilderness. That *Moses* should first \* intreat this Favour of the King; and then, upon his Refusal, try to convince him of his Authority by Miracles, and assure him plainly, if he persisted in his Refusal to let God dispose of his own peculiar Children, he should

\* See Chap. iii. 18, &c.

(says

Y. World. (says God to *Moses*) at the desperate Obstinacy †, and long Impenitency of this wicked Prince.

2513.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

either out of Tenderness to her Child, or from her Prejudice against Circumcision, immediately got an Instrument and perform'd the Operation. And then, showing him the Child's Fore-skin, tells him, (*either in a pettish Humour, as some; or else in a Strain of Joy, as others interpret it*) she had saved his Life, and got him for her Husband again, by Circumcising his Child. When this was over, *Moses* had no more Threatnings from the Angel.

27 ¶ And the LORD said to Aaron, Go in to the wilderness to meet *Moses*. And he went and met him in

24, 25, 26. As they were at an Inn, upon the Road to *Egypt*, an Angel appeared to him, in a very frightening and angry Manner, as if he intended immediately, or threatened soon, to kill him. Upon acquainting his Wife *Zipporah* with what had happen'd, and consulting together, they justly concluded, the Displeasure of God, express'd by this threatening Angel, must be occasioned by their neglecting to circumcise one of their Children, contrary to the express Law laid upon all the Posterity of *Abraham*. *Zipporah*, having (most probably) been the chief occasion of this Neglect,

27, 28. Mean Time God had order'd *Aaron* to meet his Brother: who made such Hasten, that he came up to him before he got out of the *Midian* Territories \*. The Inter-

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† Verse 22. But I will harden his heart: or, Though I shall but harden his heart, viz. by the very means used for his Conversion. Or rather, Though his heart will be hardened; by the same Hebraism, as, They shall call his Name *Jesus*, i. e. His Name shall be called. With many of the same Kind in both the Old and New Testament.

\* Verse 27. Met him in the Mount of God, i. e. Before he got quite out of *Midian*, where Mount *Sinai* stood. By the three foregoing Verses *Moses* seems to have left the Mount, and enter'd upon

## Chap. V: *Book of* EXODUS.

27

the Mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the

LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Interview was very loving and pleasant on both sides; and *Moses* soon gave him an Account of the Purposes of his Journey, to his full Satisfaction.

29, 30, 31. *Aaron* most heartily join'd in with him; and at their Arrival in *Egypt*, they get the Heads of the *Israelitish* People together: *Aaron* opens the Case to them, and *Moses* works the Miracles † design'd for their Conviction. The People were satisfied with the Truth of his Commission, and received the News of their intended Deliverance with the utmost Expressions of Reverence, Joy and Thankfulness to the Divine Mercy:

LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Before  
CHRIST.

1491.

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upon his Journey before Aaron met him. Or else, if Aaron came to him to the Mount it self, this Passage should, in the Order of the History, come immediately after the 23d Verse. A Transposition very usual in the sacred Books.

† Verse 2, ---9.

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## CHAP. V.

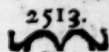
### The CONTENTS.

Moses and Aaron address the Egyptian King to dismiss the Hebrews. The Wilderness the proper Place for their Worship, and why? The ill Success of their Embassy to the poor Israelites, whose Slavery is thereby increased. Brick demanded without Straw. The Petition of the Hebrew Officers. Pha-



Y. World.

2513.



Pharaoh rejects it. They reproach Moses and Aaron for the sad Effects of their Undertaking. Moses expostulates with God concerning it.

**1** AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

ence of the King, and delivered their Message from God to him, concerning his Dismission of that People, for his peculiar Worship and Service.

**2** And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

while; nor would he

**3** And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

sages of their Worship. Assuring him moreover, in plain Terms, That they must do it, upon Pain of losing their own Lives for Disobedience to the divine Commands; and humbly begging he would not himself hazard his own Person and Kingdom by a fruitless Infidelity, and Resistance against the Will of Heaven.

**4** And the King of Egypt said unto them,

2

**1.** HAVING sufficiently convinced the chief Heads of the *Is- raelites* of the Truth of their Commission, and brought them over to their Management; *Moses* and *Aaron*, with a considerable Number of them along with them, repaired forthwith to Court, desired Audience of the King, and delivered their Message from God to him, concerning his Dismission of that People, for his peculiar Worship and Service.

**2:** The King, in a Transport of Passion, replied, He knew nothing of *Jebovah*, whom the *Israelites* termed their God; and owed him no such Service as to part with the Services of such a Number of Subjects upon his Account, tho' but a do any such thing.

**3.** They then represented to the King, in what a miraculous and glorious Manner God had revealed himself to them, for this purpose; commanding them and their People to retire, for his special Worship, into the neighbouring Desert, where they might perform it with the greater Secresy and Solemnity, and without any Offence to the *Egyptians*, by the contrary Rites and U-

sages of their Worship. Assuring him moreover, in plain Terms, That they must do it, upon Pain of losing their own Lives for Disobedience to the divine Commands; and humbly begging he would not himself hazard his own Person and Kingdom by a fruitless Infidelity, and Resistance against the Will of Heaven.

**4.** The King, without any Consideration, bad them all be gone; repri-

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# Chap. V. Book of Exodus.

29

Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

reprimanding the two pretended Ambassadors as Hinderers of his Service, and Movers of Sedition; and charging all that attended them to repair forthwith to their Work,

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and trouble him no more.

5 And Pharaoh said, Behold, the people of the land now are many, and you make them rest from their burdens.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers, saying.

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the

5, 6, 7, 8, 9. Then, calling a new Council, issues out Orders to have the *Hebrews* kept to stricter Labour than ever, to deprive them of their Allowance of Straw for their Brick, make them gather it up and down and down themselves, and yet require the same Tale they wrought before. In Hopes that, by this dreadful Severity, he should quite break and distract their Thoughts, and turn them off from any further Imaginations of retiring out of the Country upon account of their Religion; which, he said, was nothing but a Contrivance to get rid of his Service and Dominion.

10, 11, 12. These inhumane Orders were punctually executed, and the miserable Slaves, that found it hard enough to fulfil what was exacted of them, even when their Straw was allowed them, were now forced to wander up and down the Country to pick it up, or Stubble in the room of it, and bring it at what Distance soever they could find it; being put upon the impossible and intolerable Hardship of perfecting a Task without sufficient Time to do it in.

13, 14. And

land of Egypt, to gather stubble instead of straw.

Y. World, 13 And the task-  
 2513. masters hasted *them*,  
 saying, Fulfil your  
 works, *your* daily tasks,  
 as when there was  
 straw.

14 And the officers  
 of the children of Israel, which Pharaohs task-masters had  
 set over them, were beaten, *and* demanded, Wherefore have  
 ye not fulfilled your task in making brick, both yesterday,  
 and to day, as heretofore?

15 ¶ Then the Of-  
 ficers of the children  
 of Israel came and cri-  
 ed unto Pharaoh, say-  
 ing, Wherefore deal-  
 est thou thus with thy  
 servants?

16 There is no straw  
 given unto thy servants, and they say to us, Make brick:  
 and behold, thy servants *are* beaten; but the fault *is* in thine  
 own people.

17 But he said, Ye  
*are* idle, *ye are* idle:  
 therefore ye say, Let  
 us go *and* do sacrifice  
 to the LORD.

18 Go therefore  
 now *and* work: for  
 there shall no straw  
 be given you, yet  
 shall ye deliver the  
 tale of bricks.

19 And the Officers  
 of the children of Is-  
 rael did see *that* they  
 were in evil case, after  
 it was said, Ye shall  
 not minish *ought* from  
 your bricks of your  
 daily task.

20 ¶ And they met  
 Moses and Aaron, who  
 stood in the way, as  
 they came forth from  
 Pharaoh.

13, 14. And at the same Time,  
 taunted and importuned to do  
 what they were deprived of  
 Power for; and such as overlooked  
 the rest, were beaten and abused  
 for their Failure in it.

15, 16. The Hebrew Overseers  
 thinking no Prince could issue out  
 Orders so senseless, as well as ty-  
 rannical; but concluding their ill  
 Usage proceeded from the Barbari-  
 ty of the Egyptian Officers, resolve  
 to go in a Body to Court, represent  
 their Case, and petition for Relief.

17, 18. But no Redress was to  
 be had. The King reproaches them  
 as a lazy Set of Men, that had a  
 Mind to withdraw their Services  
 and Allegiance to him, under a  
 Mask of Religious Piety, and pre-  
 tended Revelations; and so turns  
 them home, telling them he expec-  
 ted, at their utmost Peril, every  
 thing his Officers laid upon them, be  
 it never so hard.

19, 20, 21. This merciless An-  
 swer, from the King's own Person,  
 made them despair of all Relief;  
 and, at the same Time, so exasper-  
 ated them against Moses and Aaron,  
 who waited in Expectation of what  
 the Issue of their Address would be,  
 that, at their return, they told them,  
 with the utmost Resentments, *They*  
*had set a fine Step toward their De-*  
*liverance indeed! Their Condition was*  
*bad*

## Chap. V. Book of Exodus.

31

Before  
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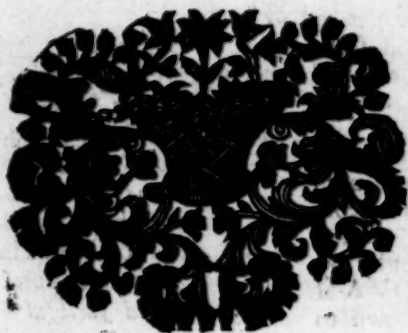
21 And they said unto them, The LORD look upon you, and judge; because you have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

22 And Moses returned unto the LORD, and said, wherefore hast thou so evil intreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

*bad enough before, and they doubted not but Providence would reward them as they deserved, for making it ten times worse.*

22, 23. *Moses had no great matter to say in answer to them; but makes his Addresses to God, and was so stung with the bitter Reflection the Hebrew Officers had thrown upon him, that, forgetting what God had formerly told him of the Obstinacy of Pharaoh, he with some unusual and indecent Warmth, expostulates with God upon the present ill Success of his Embassy, and how unhappy it was to be thus miserably disappointed in his first Attempt.*



CHAP.

## C H A P. VI.

## The CONTENTS.

Moses again encouraged by God. God promiseth to shew himself to be Jehovah; in what Sense. Moses applies himself to the People again, who regard him not. God still encourages him. He pleads the Difficulties of the Undertaking: Is. commanded to fear nothing. The Genealogy of Moses and Aaron. Why Moses is so particular in it?

Y. World 1  
2513.

**T**HEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of the land.

even glad to get rid

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

**T**HOUGH the foregoing Complaint of Moses (chap. v. 22, 23.) was too full of Passion and Distrust, God was pleased to express no Resentment at it, but bad him be of good Courage; telling him, Now he should see in how wonderful and terrible a manner he would force the obstinate King to dismiss his People, and make him of them.

2, 3. And how he, who had formerly represented himself to Abraham and their Fore-fathers, under the Name of *El-shaddai*, i. e. the all-sufficient God, Gen. xvii. 1. And that of *Jehovah*, Gen. xii. 7, 8. xxii. 14. and elsewhere, would now demonstrate himself to be indeed what that latter Name imported, viz. the immutable and faithful God †.

Verse 2, 3. By my Name Jehovah was I not known unto them, i. e. Not so known as I shall now be, by actually fulfilling the Promises made to Abraham, &c. Then I was only called Jehovah, now I will appear to be what that Name signifies. See and compare Chap. iii. 14, 15.

4, 5, 6, 7, 8.



## Chap. VI. Book of EXODUS.

33

Before  
CHRIST,  
1491.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched out arm, and with great judgment.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob: and I will give it you for an heritage: I am the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage.

scaped but small Hopes from, what he said.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

4, 5, 6, 7, 8. Which I will fully convince them of, to their great Joy and Satisfaction, by actually fulfilling the great Promises made to Abraham, &c. in delivering them from the insupportable Oppressions of this Egyptian Slavery, and conducting and settling them in the fruitful and pleasant Land of Canaan. Thus, assure them, they shall find me to be their unchangeable *Jehovah*, faithful and constant to all my Promises.

9. *Moses* immediately applies himself to the Heads of the People, and delivers to them this fresh and comfortable Message. But, alas! their Spirits were so dejected and broken with their Miseries, that they could give very little Attention to, and

10, 11. But God had him not at all be discouraged, assuring him, He should go again and again to Court, and make the same Demands, and should not, at last, fail of a happy success.

C 6

12, 13. How



Y. World,  
2513.

12 And Moses spake before the LORD, saying, Behold the children of Israel have not hearkned unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13 And the LORD spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt; to bring the children of Israel out of the land of Egypt.

with his Brother Aaron, cheerfully and speedily.

14 ¶ These be the heads of their fathers houses: The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

Not from Reuben, by any of his four Branches, Hanoch, Pallu, Hezron, or Carmi; nor from Simeon, by Jemuel, Jamin, Ohad, Jachin, Zohar or Shaul; whom I before severally recounted, Gen. xl 9, 10.

16 ¶ And these are the names of the sons of Levi, according to their generations; Gershom, and Kohath, and Merari: And the years of the life of Levi were an hundred

†

12, 13. However, the cold Reception he had met with from the People, whose Interest was chiefly concerned in this Matter, made him look upon it with a very disheartning Prospect; and represent to God how fruitless a thing it would likely prove for one, that was so little Master of Oratory and Perswasion, to pretend to gain over a Prince and his whole Court, to a thing that the very People, in whose behalf he pleaded, seem to have no manner of Inclination to. But God told him all those Objections were answer'd before, ordering him to repeat them no more; but to enter upon his Charge, along

14, 15. And being now to give a particular Account of the eminent and miraculous Transactions of these two Persons, for the Deliverance of our Nation, it is proper, before we proceed any further, to set down and prove their Genealogies, as descended from the sacred Stock of Abraham; thereby to shew these famous Instruments of the Divine Power, in behalf of this people, to have been derived from the same Family. Now they were, neither of them, indeed, descended from the eldest nor second Sons of Jacob

16, 17, 18, 19, 20, 21, 22. But they both took their Rise from the Stock of Levi, the third Son of Jacob. Their Genealogy running thus

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# Chap. VI. Book of EXODUS.

35

Before  
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dred thirty and seven years-

17 The sons of Gershom; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel: And the years of the life of Kohath were an hundred thirty and seven years.

19 And the sons of Merari; Mahali and Mushi: these are the families of Levi, according to their generations.

20 And Amram took him Jochebed his fathers sister to wife; and she bare him Aaron and Moses: And the years of the life of Amram were an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel, Misrael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

LEVI [the longest Liver of all the twelve] had three Sons;

Gershom, from whom came,

Libni, and

Shimi:

Cohath, from whom,

Amram,

Izhar,

Heber, and

Uzziel; and

Merari, from whom,

Mahali, and

Mushi.

And from Amram, first Son of Cohath, who married his own Aunt [or, as some † translate it, his Uncle's daughter] Jochebed, came Aaron and Moses.

Izhar, second Son of Kohath, had,

Korah,

Nepheg, and

Zichri; and

Uzziel, the fourth, had,

Misrael,

Elzaphan, and

Zithri.

23, 24, 25.

Aaron, by Elishebah of the Tribe of Judah, had,

Nadab,

Abihu,

Eleazar, and

Ithamar.

† The Vulgar, the Seventy, and Dr. Hammond.

C c 3

Korah,

Y. World, 24 And the sons of  
2513. Korah; Assir, and El-  
kanah and Abiasaph :  
these are the families  
of the Korhites.

25 And Eleazar

Aarons son took him one of the daughters of Putiel to wife;  
and she bare him Phinehas: these are the heads of the fa-  
thers of the Levites, according to their families.

26 These are that  
Aaron and Moses, to  
whom the LORD  
said, Bring out the  
children of Israel  
from the land of E-  
gypt, according to  
their armies.

27 These are they  
which spake to Pha-  
raoh king of Egypt,  
to bring out the chil-  
dren of Israel from  
Egypt: these are that  
Moses and Aaron.

28 ¶ And it came  
to pass on the day  
when the LORD  
spake unto Moses in  
the land of Egypt,

29 That the LORD spake unto Moses, saying, I am the  
LORD: speak thou unto Pharaoh king of Egypt all that I  
say unto thee.

30 And Moses said before the LORD, Behold, I am of  
uncircumcised lips, and how shall Pharaoh hearken unto me.

Korah, the eldest of Isshar, had,  
Assir,  
Elkanah, and,  
Abiasaph. Whose Posterities  
were called Korhites.

26, 27, 28, 29, 30. Which I have  
been the more particular in, in or-  
der to clear, from future Excepti-  
ons, the honourable Descent of these  
two eminent Persons; by whose Mi-  
nistry God was pleased, in so won-  
drous a Manner, to display his  
Power and Mercy to our Nation,  
and make them the Instruments of  
a miraculous Providence for the  
Punishment of this haughty and  
persecuting Prince, and for their  
safe Deliverance from Egyptian Sla-  
very and Oppression; notwithstanding  
the Obstinacy of the King and  
Court, and the Discouragements ex-  
prest by Moses, in his first Attempt  
of so great a Work.

CHAP. VII.

The CONTENTS.

Moses and Aaron order'd to demand the Dismission of the Israelites a second Time. Their Ages at this Time. The Miracle of the Rod and Serpent done before the King and Court. The Magicians try to equal it, and are overcome. Pharaoh continues obstinate. The first Plague of the Waters turned into Blood. The Magicians attempt it. The shortness of their Miracle compared with that of Moses. The Length of this Plague. The King still obstinate.

1 **AND** the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of the land.

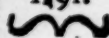
and assisted, as God's Ambassador, with full Power to execute the Divine Will, for the Humbling of Pharaoh, and Punishing his Disobedience.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in

1, **T**O proceed now in the History of Pharaoh and Moses, relating to the Deliverance of the Israelites. After a long Discouragement, from the first heavy Disappointment, the Divine Majesty appears to Moses, giving him fresh Orders to apply himself to the King and Court, for dismissing that People; commanding that Aaron should deliver the Message (as before;) and assuring Moses, himself should be every way effectually qualified

3, 4, 5. Bidding him, again, not to be discouraged at the great and long Obstinacy of that wicked Prince, † under the many miracu-

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† Verse 3. And I will harden Pharaoh's heart. See Chap. iv. 21. the Note there.

Y. World the land of Egypt.

2513.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know, that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when he spake unto Pharaoh.

8 And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a Miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

lous Judgments wrought for his Conviction, which, at length, would not fail to become the means of compleatly delivering his People; and, to their Cost, demonstrating to the Egyptian Court and Kingdom, that the Great God of all the World was indeed the God and Saviour of Israel.

6, 7. This second Address to Pharaoh was delivered, in the eightieth Year of Moses his Life, and in the eighty third of Aaron's. So long did it please God to suffer the Seed of Abraham to labour under this heavy Oppression, for the Exercise of their Patience, and to cause their Deliverance to be remembered with greater Thankfulness and Obedience.

8, 9. At their going with this Message, God repeated the Directions he had given, (Chap. iv. 21.) That, upon the King's demanding a miraculous Evidence of their Commission and Authority, they should work in his Presence the same Miracles Moses had done before the Israelites, (Chap. iv. 1. ix. 30;) and that that of turning his Rod into a Serpent should be the first.

10. In fine, They repaired to Court, obtained a second Audience, and, upon the King's Demand what Authority they had, the Staff was thrown down in the Royal Presence, and became a terrible Serpent.



11 Then Pharaoh also called unto the wise-men, and the forcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aarons rod swallowed up their rods.

Power these Sorcerers acted, so far to assist them in the Conjurations, that they also turned Rods into Serpents, in the King's Presence; but, for a clear Demonstration of the Superior Power by which *Moses* acted above them, his Serpent immediately swallowed up the Serpents of the Magicians, remaining alone while theirs were utterly lost, and irrecoverable by all they could further do; and then, returning to its former Shape, *Moses* took it up again.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

Magicians, without attending to the Conquest gained over them, remained † obstinate and unmoved.

14 ¶ And the LORD said unto *Moses*, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou shalt stand by the rivers brink, a-

11, 12. The Prince and all his Attendants were no less surprized and affrightned at this dreadful Sight, than *Moses* \* himself had once been before. But being recovered from the first Fright, and hard to be perswaded, the chief † *Magicians* of Egypt were immediately summoned to Court, to try, with their Magick Arts, to equal this great Performance, and rival the Power of *Moses*. And God was pleased to permit the wicked Spirits, by whose

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\* Chap. iv. 3.

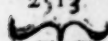
† 2 Tim. iii. 8.

13. And though this was Evidence sufficient to any considering Mind; yet *Pharaoh*, bent upon his own Humour and Interest, and puffed up with the Achievement of his

14, 15. *Moses*, being sent from Court with a flat Denial, repairs to God, who tells him how resolute the King was in his wilful Disobedience; and therefore, without expecting the favour of another Audience at Court, so soon after the former, orders him next Morning to way-lay the King in his Walks by the River, to take his Rod with him, and deliver him another Mes-

‡ Verse 13. And he hardened Pharaoh's heart. See Chap. iv. 22. Note there.

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2513



gainst he come: and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go; that they may serve me in the wilderness: and behold, hitherto thou wouldest not come.

17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand, upon the waters which are in the river; and they shall be turned to bloud.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod; and stretch out thine hand upon the Waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become bloud; and

that there may be bloud throughout all the land of Egypt: both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded: and he lift up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that were in the river, were turned to bloud.

16, 17, 18. Let him know (says God) That, in Compassion to himself and his deluded People, I have patiently born the least Instance of his stubborn Infidelity; but that, if he does not relent and yield, before to Morrow be past, you will, with the Stroke of that Rod of yours, turn the Waters of his famous River Nile, with all its Streams and Drains running from it into perfect Bloud; rendring it utterly useless to the Pastures and Fruits of the Earth, and even loathsome and destructive to Man and Beast. The Fish, that delicious Food of Egypt, shall perish, as in a strange Element; nor shall there be a Pond, or Vessel of sweet Water, left in his whole Nation, for the least Use or Refreshment.

19, 20, 21. Moses did his Errand fully; the Prince despised it; the Staff was delivered to Aaron's Hand; the River struck into Blood; all its Waters made useless; its Fish destroyed; and the Calamity so universal, that there was nothing to be seen or tasted of in the whole Country, but Rivers, and Drains, Ponds, and Fountains, and Vessels of stinking Bloud.

21 And

## Chap. VII. Book of Exodus.

41

21 And the fish that *was* in the river, died : and the river stank, and the Egyptians could not drink of the water of the river : and there was bloud throughout all the land of Egypt.

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22 And the magicians of Egypt did so with their enchantments : and Pharaohs heart was hardened, neither did he hearken unto them ; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink : for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

was at no Pains to consider and compare the different Effects of the two contending Powers before him, in order to his Conviction ; but, without all Remorse, leaves his whole Kingdom under the Misery of this fearful Judgment, and the Toil of digging up and down for Water to quench their Thirst ; and this for a whole Week together, till God was pleased to remove it, to make room for another Stroke ; as in the following Chapter.

23, 23, 24, 25. The Magicians were again sent for, to give a new Cast of their wicked Arts, and vainly sooth up their Prince in his unrelenting Impiety. These Conjurers did indeed take some small Quantity of fresh Water, (procured either by digging, v. 24. or fetcht from other Parts) which they, by the help of Diabolick Power, turned into Bloud. But, at the same Time, were utterly unable, in the least measure, to restore the River, or the least Drain, Pond, or Receptacle of Water, to its former Soundness ; or do any thing to relieve their Prince and Country from the Effects of this dreadful and general Calamity. A most plain Evidence of an over-ruling Hand of Restraint upon them ! However, the King contents himself with what his Sorcerers had done ;

CHAP.

## C H A P. VIII.

## The CONTENTS.

*The second Plague of the Frogs. Pharaoh relents and promiseth to dismiss the Israelites. Is delivered by the Prayers of Moses and Aaron. Relents and is more obstinate. The third Plague of the Lice. The Magicians deprived of their Power, and acknowledge themselves outdone. The King is still refractory.*

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2513.

**A**ND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2. And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

3. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

12, **A**T the Weeks end, as soon as the Waters were restored to their natural State, Moses was ordered to apply himself again to the King, and acquaint him, He was not to flatter himself with any Hopes of Respite from the Divine Judgments, under the Temper he was in. For that, in case of his Refusal to comply with the next Demands of Heaven, in behalf of the Israelites, the Waters of his Country would forthwith be rendered as useless and nauseous as they were before, by a Plague of Frogs, that should choak up the River, cover the land, crawl into the very Houses, Beds, Tables, Cups, Vessels, &c. infest the very Persons of all Ranks, from the very Prince to the Beggar, and nothing should be clear from their Loathsomeness and Annoyance.



# Chap. VIII: Book of EXODUS.

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5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

the wicked Powers, they acted by, to enable them to make some *Frogs*; (permitting this as a just Occasion of the King's further Incredulity.) But, as in the former Case of the Water turn'd into Bloud, (*Chap. 7.*) they were now again forced to leave *Moses's* Miracle as they found it, and had not Power to ease the Country of one of his *Frogs* that so miserably annoyed it. So that indeed they added to the Plague; but could not in the least diminish it.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from

5, 6. The King taking little Notice of what he threatned, *Aaron* smites the River, and the whole Country was over-run with infinite Swarms of this ugly Animal. Every thing felt, and tasted, and stank of *Frogs*.

7. The unthoughtful Prince, notwithstanding the fruitless Attempt of his *Egyptian Sorcerers* but just before, sends for them again to try their Skill. God was pleased to suffer

8. Inasmuch, that not being able to subsist under so intolerable a Vexation, this haughty Monarch was, at last, forced to have recourse to *Moses* and *Aaron*, requesting of them to intreat their *God* to deliver him from it; and, in the Fright he was in, promising he would dismiss the *Israelites*, and let them pay their own Worship to Him.

9. *Moses* answer'd the King, That he was so highly pleased to find him arrived to any Degree of Conviction and Repentance, that tho' it were beyond him, or all the Monarchs upon Earth, to determine the Time and Manner of so great a De-



Y. World. thee, and thy houses,  
2913. *that* they may remain  
in the river only?

*Naming the very Time*  
your Day, *says Moses*,  
You shall see no Frogs but in the River.

10 And he said,  
To morrow. And he  
said, *Be it* according  
to thy word: that  
thou mayest know,  
that *there is* none like  
unto the LORD our  
God.

11 And the frogs  
shall depart from thee,  
and from thy houses,

12 And Moses and  
Aaron went out from  
Pharaoh: And Mo-  
ses cried unto the  
LORD, because of  
the frogs which he  
had brought against  
Pharaoh.

13 And the LORD  
did according to the  
word of Moses; and  
the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pha-  
raoh saw that there  
was respite, he har-  
dened his heart, and  
hearkened not unto  
them; as the LORD  
had said.

a Deliverance; yet God, as an En-  
couragement to his Obedience,  
would grant him the † Favour of  
he would be deliver'd in. Set me  
and your Country shall be deliver'd,  
but in the River.

10, 11. *Pharaoh* begged the next  
Day might be the longest. *Moses*  
assured him he should have his Re-  
quest. And the Deliverance should  
be so entire, that he hoped the King  
would lay it to heart, trust no  
more to his Sorcerers, but acknow-  
ledge the Supreme Power of the  
God of *Israel*.

12, 13, 14. The thing was done  
accordingly. By the Prayers of  
*Moses* and *Aaron* the Frogs were uni-  
versally destroyed in Town and  
Country. The People swept them  
up in Heaps together, where they  
lay rotting and putrifying, as a  
plainer Demonstration that they  
were real Frogs, and no Magical  
Delusions.

15 But this heavy Visitation was  
no sooner taken off than forgotten.  
The King's Fright was over; he  
retracts his Promise, and returns to  
a worse degree of resolute Disobe-  
dience than before.

† Verse 9. Glory over me, i. e. Take the Honour of appoint-  
ing your own Day for your Deliverance. So the Greek and the  
Chaldee Paraphrase, followed by the best Interpreters.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice, in man and beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

superior to theirs, and had now too plainly proved, the God of the *Israelites* to be above all that *Egyptian* Magick could pretend to. Yet did this Confession, even of his own Priests and Philosophers, work nothing upon the harden'd Heart of this wicked Prince, who still went on to resist the utmost Evidences, and continued resolute under Judgments that carried in them the most terrible Degrees of Conviction.

16, 17. Whereupon, without giving any further Warning to so irreclaimable a Person, God orders *Moses* to scourge him forthwith with a *third* Plague, by turning the very Dust of the whole Country into Lice; that should cover the Bodies of Man and Beast, and gnaw them to the last Degree of Vexation. *Aaron* had no sooner struck the Ground with the Rod, but the thing was done; every thing swarmed with this troublesome Insect; nothing was to be felt and seen but Lice.

18, 19. Yet so hardy was this Prince, as to send again for his Magicians. They tryed all their enchantments; but God, (to leave this obstinate King and Court without all Pretence and Shadow of Excuse for the future,) deprived them of all the Power they once were permitted to act by; so that they could, in this Case, neither produce any Lice, nor destroy what *Moses* had already made; but frankly acknowledged to the King and Court, That the Power by which *Moses* was assisted and inspired was

20 ¶ And the LORD said unto Moses, Rise up early in the morn-

†

20, 21, 22, 23, 24. But God followed him on with Punishments proportionable to his Crimes. For  
*Moses*

Y. World. ing, and stand before  
2513. Pharaoh, (so, he com-  
eth forth to the wa-  
ter) and say unto him,  
Thus saith the LORD,  
Let my people go,  
that they may serve  
me.

21 Else if thou wilt  
not let my people go,  
behold, I will send  
swarms of *flies* upon  
thee, and upon thy  
servants, and upon thy  
people, and into thy  
houses: and the E-  
gyptians shall be full  
of swarms of *flies*,  
and also the ground  
whereon they are.

22 And I will  
sever in that day  
the land of Goshen,  
in which my peo-  
ple dwell, that no  
swarms of *flies* shall be  
there; to the end  
thou mayst know, that  
I am the LORD in  
the midst of the earth.

23 And I will put  
a division between  
my people, and thy  
people: to morrow  
shall this sign be.

24 And the LORD  
did so: and there came a grievous swarm of *flies* into the  
house of Pharaoh, and into his servants houses, and into all

Moses was commanded to meet him  
next Morning after his last Resolu-  
tion, and acquaint him, There was  
a *fourth* Plague ready to seize him  
and his whole Country, upon his  
refusing to comply with the Divine  
Will, and he had but one Days  
Time given to consider on and pre-  
vent it. To morrow, *says he*, shall  
your whole land be overpread with  
\* *Flies*, of a very bold and veno-  
mous Quality, that will put Man  
and Beast to greater Torture and  
Disturbance, than the *Lice* have  
done. No Place or Person shall  
be free from them; neither your  
Houses, Beds, nor Chambers, shall  
be any Refuge to you. While, at  
the same Time, to give you still a  
further Demonstration of my Al-  
mighty Power, The Land of *Gos-  
shen*, where my own People the *Is-  
raelites* are, shall feel no more of  
this, than it has done of any of the  
former Plagues: You and your  
own Subjects alone shall bear the  
Weight of my heavy Hand, as Ene-  
mies to my Divine Government and  
Providence. The King continu-  
ed desperate, and the *Flies* were  
brought, making the most dismal  
Havock amongst all Ranks of Peo-  
ple.

\* Verse 21. Swarms of Flies. Note, The Hebrew and Chal-  
dee Words signify a mixed Swarm (in general,) which many of the  
Hebrew Doctors interpret of wild Beasts, Serpents, and Scorpions.  
The Greek renders it the Dog-flie, (*Κυνόβρυα*), a bold, ve-  
nomous Creature: And this seems most agreeable to the Circum-  
stances here mentioned.

# Chap. VIII. Book of Exodus.

47

the land of Egypt: the land was corrupted by reason of the swarm of flies.

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25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

25. The King and Court, who felt their Share of this Calamity as well as their People, began now to consider again upon Terms. So a Message was sent to *Moses*, proposing to let the *Israelites* perform their Worship in the Land of *Goshen*, if that would satisfy them, without removing out of the Country.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

26, 27. *Moses* returned for Answer, That this would by no means do; First, Because the Rites and Customs of the *Israelitish* Worship were so very different from, and even contrary to those of the *Egyptians*, that they could not perform them there without giving great Offence, and raising Animosities and Disturbances in the King's Dominions. And secondly, Because their positive Orders from God were to do it in the Wilderness, and they dare not disobey him.

27 We will go three days journey into the wilderness, and sacrifice to the LORD

our God; as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God, in the wilderness; only you shall not go very far away: intreat for me.

28. The King then seeing no Relief, and in haste to get rid of this Calamity, promises again, That if they would interceed with God, and speedily deliver him from it, and engage not to perform their Worship at the Distance of above three Days Journey, according to their first Proposal, he would let them go.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD, that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more, in not

29. *Moses* assured him, he was ready to accept any Offers of the King's Repentance, and would accordingly, the very next Day, interceed for him, and get him and his miserable Country cleared of this fatal Calamity. In return to which Favour, he begged of the King not to be guilty of any more plain Breaches of his Faith; nor, with



Y. World, letting the people go with desperate Obstinacy, continue  
2513. to sacrifice to the to resist the Hand of Providence.

**LORD.**

30 And Moses went  
went out from Pha-  
raoh, and intreated the  
**LORD.**

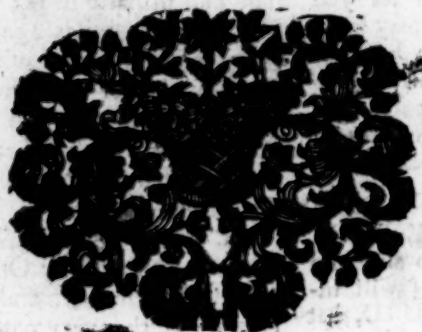
30, 31. *Moses* next Day performs  
his Promise; and, by his Prayers,  
delivers the whole Kingdom entire-  
ly from this Plague.

31 And the **LORD**  
did according to the word of Moses; and he removed the  
swarms of flies from Pharaoh, from his servants, and from his  
people: there remained not one.

32 And Pharaoh  
hardened his heart at  
this time also, neither  
would he let the peo-  
ple go.

32. But no sooner was the  
Scourge taken away, but the Pride  
and Covetousness of this Prince dis-  
covered themselves afresh, and made  
† him as unrelenting and perverse  
as ever, in refusing to dismiss the *Israelites*, for whose sake  
he had been so long, and just a Sufferer,

† Verse 32. And Pharaoh hardened his heart. See Chap. iv,  
22. The Note there.



**CHAP.**



CHAP. IX.

The CONTENTS.

*The fourth Plague upon the Cattle. The fifth Plague of the Boils. The Magicians themselves struck with it Pharaoh still hard. More Plagues threatned. God reserved him for an exemplary and remarkable Death. The sixth Plague of the Tempest and Hail. Goshen exempted from these Plagues. Pharaoh pretends Repentance. His Hypocrisy, and egregious Obstinacy, under all these Evidences.*

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1 **T**HEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still.

3 Behold, the hand of the LORD is upon thy cattel which is in the field, upon

the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be a very grievous murrain.*

4 And the LORD shall sever between the cattel of Israel, and the cattel of Egypt: and there shall nothing die of all that is the childrens of Israel.

5 And the LORD

1, 2, **P**Haraoh had but very little

3. Respite from the former Strokes of Divine Vengeance upon his Obstinacy and Ingratitude, when God commands *Moses* to go to Court again, and repeat his Message, with Threats of still severer Calamities, upon his Refusal. First, a most contagious Distemper amongst all the Cattle of all Kinds, which should sweep away such Numbers of them, as would be an unspeakable Loss to the whole Nation.

4, 5. He was order'd too to desire the King, for a further Argument of the Divine Power, to observe, That this Distemper should not reach one of the Cattle of any Hebrew Man, while those of the Egyptian People, that were mixed amongst them, in the Country of Goshen, should feel the sad Effects

Dd

of

Y. World. appointed a set time,  
2513. saying, To morrow  
the LORD shall do  
this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattel of Egypt died: but of the cattel of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattel of the Israelites dead. And the heart of Pharaoh was hardned, and he did not let the people go.

8 ¶ And the Lord said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains, upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became a boil breaking forth with blains, upon man and upon beast.

11 And the magicians could not stand before Moses, because

of it. This was threatned to be done the next Day after this Message was deliver'd.

6, 7. And, upon the King's Refusal to hearken to it, it was executed accordingly. The Egyptian Cattle died in miserable Manner, and in prodigious Numbers. And though, upon strict Inquiry made, the Prince found Moses his Words to be punctually true, and not a single Instance of any Hebrew Cattle that suffered all the Time; yet had not this distinguishing Hand of Providence the least Effect upon his unrelenting Temper and Disposition.

8, 9, 10. God therefore enlarged the Plague from the Bodies of the Beasts to those of the People; By directing Moses and Aaron to take some of the Ashes out of those very Furnaces, where the poor Israelites were kept to their Labour and Drudgery, and, the next Time they came into the King's Presence, to sprinkle it in the Air, before his Face; which immediately produced a general Dust or Mist over the whole Country, of so poisonous a Quality, that it fester'd the Flesh of Man and Beast, broke out into Pestilential Ulcers, so exquisitely painful, as to kill a great many, and make the Lives of all that suffer'd in it become an insupportable Burden to them.

11. And, to shew the Prince still more clearly, That there was no contending against this all powerful Hand,

# Chap. IX. Book of EXODUS.

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Before  
CHRIST,  
1491.

of the boil: for the  
boil was upon the ma-  
gicians, and upon all  
the Egyptians.

Distemper, and continued helpleſs and incurable.

12 And the LORD  
hardened the heart of  
Pharaoh, and he heark-  
ned not unto them;  
as the LORD had ſpo-  
ken unto Moſes.

13 ¶ And the  
LORD ſaid unto Mo-  
ſes, Riſe up early in  
the morning, and ſtand  
before Pharaoh, and  
ſay unto him, Thus  
ſaith the LORD God  
of the Hebrews, Let  
my people go, that  
they may ſerve me.

14 For I will at this  
time ſend all my  
plagues upon thine heart,  
and upon thy ſervants,  
and upon thy people:  
that thou mayeſt know  
that there is none like  
me in all the earth.

15 For now I will ſtretch  
out my hand, that I  
may ſmite thee and  
thy people with peſtilence;  
and thou ſhalt be cut  
off from the earth.

16 And in very  
deed for this *cause* have  
I raiſed thee up, for to  
ſhew in thee my pow-  
er; and that my name  
may be declared  
throughout all the  
earth.

ments, and for a Death  
ſtill more exemplary,  
and demonſtrative  
of the Divine Power  
and Juſtice.

17 As yet exalteſt  
thou thy ſelf againſt  
my people, that thou  
wilt not let them go?

18 Behold, to mor-  
row about this time,

Hand, The *Magicians* themſelves,  
that were again intro-  
duced into his pre-  
ſence, were there,  
upon the Spor, all  
ſtruck with the ſame

12. Yet even *this* had  
no other Influence  
upon the Mind of  
this obſtinate Man,  
than to render it  
ſtill more hardned  
and deſperate;  
as God had fore-  
told it would be.

13, 14, 15. Whereupon *Moses*,  
by God's Direction,  
takes another  
Opportunity to  
acquaint him, That  
the Divine Judgments  
would be ſure to  
bear way with his  
Inſidelity; and never  
leave him, till it  
ended in the Deſtruc-  
tion of his People,  
and of himſelf too:  
When he ſhould be  
convinced, by dread-  
ful Experience, of the  
all-prevailing Power  
of the God of *Iſrael*.

16. He was bidden  
too to tell him, in  
plain Terms, That  
God had hitherto  
preſerved his Perſon  
from Death by the  
former Plagues,  
(while many of his  
People had periſhed)  
not out of any juſt  
Pity to ſo obdurate  
a Man as he was,  
but to reſerve him  
for future Judg-

17, 18, 19. *Moses*  
moreover added,  
That he ſhould, the  
very next Day, try  
how deſperate and  
fruitleſs his Diſobe-  
dience was; when  
God would ſend ſuch  
a dreadful Storm of  
Thunder,

D d a

Lightning

Y. World. I will cause it to rain  
2513. a very grievous hail,  
such as hath not been  
in Egypt since the  
foundation thereof, e-  
ven until now.

19 Send therefore  
now, and gather thy  
cattle, and all that thou hast in the field : for upon every man  
and Beast which shall be found in the field, and shall not be  
brought home, the hail shall come down upon them, and  
they shall die.

20 He that feared  
the word of the LORD  
amongst the servants  
of Pharaoh, made his  
servants and his cattel  
flee into the houses.

21 And he that re-  
garded not the word  
of the LORD, left  
his servants and his  
cattel in the field.

22 ¶ And the LORD  
said unto Moses,  
Stretch forth thine  
hand toward heaven,  
that there may be hail  
in all the land of E-  
gypt; upon man, and  
upon beast, and upon  
every herb of the field,  
throughout the land  
of Egypt.

23 And Moses  
stretched forth his rod  
toward heaven, and the LORD sent thunder and hail, and  
the fire ran along upon the ground; and the LORD rained  
hail upon the land of Egypt.

Lightning and Hail, as would de-  
stroy every Thing that stood in its  
Way; advertising him, in the  
mean time, for his poor People's  
sake, to give out Orders, That  
Man and Beast should keep their  
Houses, to avoid the Stroke.

20, 21. Though Pharaoh, now  
grown desperate, gave little heed  
to this kind Warning, yet some of  
his Court, of a better Disposition,  
took care to have it publicly  
known to the People: who every  
one provided for themselves and  
Cattle, in proportion to the Regard  
they had for what Moses had done  
and said.

22, 23, 24, 25. The Event was;  
Moses gave the Sign with his Rod.  
The Storm, consisting of such Thun-  
der, Lightning, and Hail, as was  
never felt or seen, fell immediately,  
and spread through the whole  
Country, destroying all before it;  
not a Man nor Beast that was ex-  
pos'd. escaped its Fury, nor a Tree  
nor Plant that had Fruit on it, but  
was blasted by it, and its Fruit  
spoiled †.

† Ver. 25. The Hail smote every Herb of the Field, and  
broke every Tree of the Field. i. e. Such Corn & Seeds as  
were any thing near ripe [as the Flax or Barley, Ver. 31] and  
such Trees as had Fruit on them. Compare Psal. 78. 47. (105. 31)  
with the 31st. and 32d. Verses of this Chapter, and Chap. 10. 5.



# Chap. IX. Book of Exodus.

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Before  
CHRIST,  
1491.

21 So there was a hail, and fire mingled with the hail very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, there was no rain.

where his own People

26 Only God still added to the Demonstration of his special Power in this, as in other Cases, by wholly exempting the County of *Goshen*, dwelt, from the Effects of it.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous and I and my people are wicked.

28 Intreat the LORD (for it is enough) that there be no more mighty thundrings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the earth is the LORDS.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD GOD.

31 And the flax and barley were smitten,

27, 28. The Dreadfulness of this Tempest put *Pharaoh* into so great a Frighr, as to make him, like a distracted Person, cry out for Help: So *Moses* and *Aaron* were again sent for to Court. To whom the King, in his panick Fit, acknowledged his former Obstinacy, and his just Punishment for it; beseeching them to renew their Intercession for him; and promising, upon his Royal Word, to dismiss the *Israelites*.

29, 30. *Moses* replied, That though he was willing and glad to give all Encouragement to the King's Repentance, and, at the same Time, a further Demonstration to him, and his whole Court and Kingdom, of the divine and irresistible Power of God; (as he would now forthwith do, by stopping the Storm, by his Prayers to him) yet, from the foregoing Instances of their Conduct, he had too much Reason to suspect, This present Fit of Repentance was the pure Effect of Fear, and would go off again along with the Tempest.

(31, 32. Which, indeed, was extremely frightful and terrible, beating



# A PARAPHRASE on the .Vol. I.

1. World. for the barley was in the ear, and the flax was bolled.

32 But the wheat and the rie were not smitten: for they were not grown up.

33 And Moses went out of the city, from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw, that the rain and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

beating down, and quite spoiling, all such Fruits as were any thing near ripe, as *Flax* and *Barley*; and few or none escaped, but such as were just sown, or but just come up, as the *Wheat* and *Rye* then were.)

33. However, *Moses* kept punctually to his Word, retiring immediately from Court, and, by his Prayers to God, caused the Tempest to cease, and all was perfectly calm again.

34, 35. And the Effect it had upon *Pharaoh*, was exactly what he foretold him it would be; for, instead of melting him into a Consideration and Gratitude, the Sky was no sooner cleared up, but he forgot the solemn Promise he had made, made a Jest of his Faith and Honour, set God at Defiance, and openly declared, He never would part with his Slaves, the *Israelites*, whatever the Consequences were,



CHAP.

CHAP. X.

The CONTENTS.

Pharaoh still obstinate, yet God resolves to continue his miraculous Powers upon Egypt; and why. The Seventh Plague of the Locusts. Pharaoh is advised by his Court to consider upon dismissing the Israelites. The King proposeth Terms to Moses, who refuseth them. The King's scornful Expression thereupon. The Eighth Plague of Darkness. The King offers them to go, if they would leave their Effects behind them. Moses rejects it; and is forbidden the Court.

1 **A**ND the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the hearts of his servants; that I might shew these my signs before him.

2 And that thou mayest tell in the ears of thy son, and of thy sons son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know how that I am the LORD.

my own People, the *Israelites*, to engage them and their Posterity to a careful Obedience towards me.

1, **B**UT a few Days had pass'd after the King's last desperate Resolution, before Moses received new Instructions from Heaven, to make the same Demands upon him over again. For thought, *said God*, what I have hitherto done, and am still likely to do, is but lost, as to any Conviction of a self-willed Man, given up to the Sway of his own wicked Passion; yet will I still continue my miraculous Plagues upon him, both as so many further Demonstrations, to leave him and his wicked Courtiers without all Excuse, and as perpetual Monuments of my Divine Power and Providence in behalf of

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† *Ver. 1.* For I have hardned his heart. ¶ Although I have but hardned his Heart. See Note on Chap. 4. 22. Or the Sense may be, Go in unto Pharaoh, and continue my Plagues upon him, For what I have yet done has but hardned him.

D d 4

3, 4, 5, 6. Mo-

Y. World  
2513.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD GOD of the Hebrews, How long wilt thou refuse to humble thy self before me? let my people go, that they may serve me.

4 Else if thou refuse to let my people go, behold to morrow will I bring the locusts into thy coast.

5 And they shall cover the face of the earth, that one cannot be able to see the earth, and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers nor thy fathers fathers have seen, since the day they were upon the earth, unto this day: And he turned himself, and went out from Pharaoh.

7 And Pharaohs servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their GOD: Knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh:

3, 4, 5, 6. *Moses and Aaron* did their Message accordingly. First, representing to the King, how diffidently he had acted by making Pretences to Repentance, and violating his Faith and Honour; exhorting him now to consider better, and dismiss the *Israelites*, pursuant to his Promises. And then, threatening him, That, upon his Refusal, God would, the very next Day, over spread his whole Country with *Locusts*, that should be so thick and numerous as to perfect the Ruins already made by the Tempest, by consuming every thing that grew out of the Earth, filling every Place, House and Corner, with such Annoyance and Vexation, as no Man living had ever felt or heard of before, Having delivered this Threat, in plain Terms, and, either expecting no Answer at all, or else having received a haughty one, they turned out abruptly, and left him.

7. Some of the more considering Persons of the Court, upon this, advised the King to reflect a little, and not rashly expose himself to the Resentments of a Power so dreadful to his Country, which had suffer'd so much already, that one such Plague more would be the utter Ruin of it.

8 Upon this Advice, *Moses and Aaron* were sent for back to Court. The King tells them, He was willing

and he said unto them, Go, serve the LORD your God: *but who are they that shall go?* Performance of their Worship and Sacrifices, and the rest should stay, as a Pledge for their Return.

9 And Moses said, We will go with our young, and with our old, with our sons and with our daughters; and with our flocks, and with our herds will we go, for we must hold a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones; look to it, for evil is before you.

11 Not so: go now ye *that are men*, and serve the LORD, for that you did desire. And they were driven out from Pharaohs presence.

of the Presence-Room,

12 ¶ And the LORD said unto Moses, Stretch out now thine hand over the land of Egypt for the locusts, that they may come up upon all the land

ling to comply, and part with the *Israelites*, upon this Limitation; That none should go but what were absolutely necessary to the Worship and Sacrifices, and the

9. *Moses* made Answer, He could consent to no Limitation at all; for that the Service they were to perform, was what the *whole* Nation must attend upon, and, as they were not yet informed of the Largeness, or Length of their Sacrifices, they were obliged to carry all their Effects along with them.

10, 11. Yes, (*said the King, with an Air of Scorn and Contempt*) Your God *Jehovah* must deliver you by Miracles indeed, if ever I part with you in that Manner: Your Desire is, to perform a *Sacrifice*; take the Men along with you, and do so; *they* are enough surely for that Purpose: And if you demand any thing further, 'tis plain your Designs are seditious; and be it at your Peril. With that, he Orders them to be turn'd out in a contemptuous Manner.

12, 13, 14, 15. God therefore forthwith commands the Rod to be, by *Aaron*, waved about in the Air, as the sure Signal of the approaching Plague; which God, in extraordinary Manner, produced, by raising a strong \* South West Wind,

\* Ver. 13. An East-Wind. The Word [Kadim] is frequently used, both for the East and South. But, indeed, it is often used to express, in general, any Wind of uncommon Violence, and not the Quarters

Y. World. of Egypt, and eat every herb of the land, <sup>2513.</sup> *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east-wind upon the land all that day, and all *that* night, and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the coasts of Egypt: very grievous *were they*, before them were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in hast; and he said, I have sinned against the LORD your GOD, and against you.

17 Now therefore forgive, I pray thee, my sin onely this once, and intreat the LORD your God, that he may take away from me this death only.

obstinate Temper, if they would but once more deliver him, by their earnest Prayers and Intercession.

Wind, that gather'd up the vast Swarms of the largest Locusts out of the Tracts of *Arabia*; which came hovering over the Country of *Egypt* in so thick a Cloud as to darken the very Sun, and, next Morning, covered the whole Surface of it, to the utter Destruction of all its Fruits, Corn, Herbs, Trees and Plants. Not a green Thing was left, nor ever such a Number of these devouring Insects beheld in this Country, before or after this Time.

the land of Egypt, and rested in all the

16, 17. This Destruction being so great as to threaten the Country with a general Famine, put this raving Monarch into a new Consternation, greater than ever. So a Message was dispatched for *Moses* and *Aaron*. The King, with mighty Symptoms of Humility, confesses how ill he had done, in standing out against God, and treating his Ministers so disrespectfully; assuring them, it should be the last

Time they should find him in that

Quarter from whence it blows. As M. Le Clerc has shown, Append. in Comment. in Exod. Which Latitude of this Word the Learned Bishop Patrick seems not to have been aware of, in his Interpretation of it in Chap. 14. 21. of this Book.

18, 19; *Moses*



# Chap. X. Book of EXODUS.

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1491.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turn'd a mighty strong west wind, which

took away the locusts and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaohs heart, so that he would not let the children of Israel go.

and Covetousness, than any of the former Instances of it.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over all the land of Egypt, even darkness that may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

23 They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

at the same Time, to demonſtrate this to be an Event, beyond all Diſpute, ſupernatural and truly miraculous, The *Iſraelites* in the Country of *Goshen*, (in the ſame Kingdom) enjoyed the Sun-Light, without the leaſt Diminution or Alteration.

24 ¶ And Pharaoh called unto Moses and ſaid, Go ye, ſerve the LORD; onely let

18, 19. *Moses* readily conſented, and, the very next Day, God, by a contrary Wind, ſwept the whole Country perfectly clear of the Locuſts.

20. Yet had this Hand of God, ſo viſible, both in the Judgment, and in the Deliverance from it, no more Influence upon this obdurate Sinner, to cure him of his Pride

21, 22. Wherefore, without any further Treatings with ſo loſt a Perſon, the Signal was given for another miraculous Terror. The Sun was darkned at Noon-Day, and, for Three Days ſpace, ſo thick, black and dreadful a Miſt fell upon the Country, as affected all people in the moſt ſenſible Manner, and with the moſt frightful Apprehenſions.

23. For, ſo total was this Eclypſe of all Degrees of Light whatever, that neither Things nor Perſons could be diſtinguiſh'd in the leaſt Meaſure; none durſt ſtir from his Place, to any conſiderable Diſtance, for fear of loſing himſelf: While,

for fear of loſing himſelf: While,

24. The diſtracted Prince, terrified by new Fears, but not at all ſoftned by any due and virtuous Conſiderations, ſends for *Moses*, at the

Y. World, your flocks, and your  
 2513. herds be stayed: let  
 your little ones also go  
 with you.

fects behind them.

5 And Moses said,  
 Thou must give us  
 also sacrifices, and  
 burnt offerings, that  
 we may sacrifice to the  
 LORD our God.

26 Our cattel also  
 shall go with us; there  
 shall not an hoof be  
 left behind: for there-

of we take to serve the  
 LORD our God; and we know not with what we must  
 serve the LORD, untill we come thither.

27 ¶ But the LORD  
 hardened Pharaohs  
 heart, and he would  
 not let them go.

28 And Pharaoh  
 said unto him, Get  
 thee from me, take  
 heed to thy self, see my face no more: for in *that* day thou  
 seeest my face, thou shalt die.

29 And Moses said,  
 Thou hast spoken  
 well, I will see thy  
 face no more.

the Three Days End; and propor-  
 sed to heighten his Terms, allow-  
 ing all the People might go, pro-  
 vided they would leave their Ef-

25, 26. *Moses* reply'd, It would  
 be to no Purpose to propose a Sacri-  
 fice without the Materials requisite  
 for it. And *ours*, says he, may, as  
 far as we know, be very great and  
 long; so that we are obliged to  
 insist upon the taking every Thing  
 along with us, and cannot leave  
 the least Thing that can be named,  
 behind us. [See Ver. 9.]

27, 28. This resolute Expression  
 of *Moses*, raised the King's Pride and  
 Passion to its Height; so that, in a  
 Fury, he told him, It should cost him  
 his Head, if ever he troubled him  
 more upon this Argument.

29. *Moses* made answer, He  
 might depend upon it, he would  
 trouble him with no more Messa-  
 ges; and so left him.

C H A P. XI.

The C O N T E N T S.

*The last and finishing Plague upon Egypt determined to be inflicted; viz. The Slaughter of the First-born. The Israelites directed to ask of the Egyptians their best Treasury, and to carry them off with them. Pharaoh warn'd of this Plague, despiseth it. Moses, moved to Indignation at his obstinate Madnefs.*

**A**ND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence, he shall let you go, he shall surely thrust you out hence altogether.

1 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

Goods, and carry them off along with them †.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of

1. **M**Ean time, God gives Moses to understand, That, after all the Perfidy and Obstinacy of the Egyptian King, he had one Judgment more in reserve that would so far bend his stubborn Heart, as to make him not only yield to the Israelites Departure, but hasten it all he could, and even beg of them to be gone.

2. And, pursuant to the Promise made to Moses, Chap. 3. 21, 22. Directions were now given him to put the Israelites upon taking the Opportunity of the Egyptians eager Desires to have the Nation clear of them, and to beg (or borrow) of them the best and richest of their

3. The People did so. And Providence so order'd it, That, what from the Respects of old Neighbourhood amongst some, the Prospect that others had, that their Kindness might hasten their Departure, and especially the univer-

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1491.

† Ver. 2. See Note on Chap. 3. 22.

Y World. Pharaohs servants, and  
2513. in the sight of the  
people:

lue in Jewels and other Treasures.

4 And Moses said, thus saith the LORD, About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill, and all the first born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my

sal Esteem and Regard that Moses was had in, even in the Court itself, the Israelites got to a vast Value.

4. 5, 6, 7, 8. Now Moses, [either at his last Parting, or else in answer to a new Message received from the King,] gave him and the Court an express Warning, That God intended now to remove his Judgment from their Grounds and Fruits, and lay it upon the very Lives of the People, as well as of their Cattle. Upon such a Night, says he, expect to find the eldest and the Heir of every Egyptian-Family, and one of the choicest of the Breed of every Beast, struck dead in an instant. No House shall be exempt from this Calamity, down from that of the King himself, to that of the meanest Slave in his Country. This will so bitterly affect him and all his People, that, instead of huffing and despising us with your wonted Pride, you will cringe and beseech us to be gone; while, to your Astonishment and Regret, the Israelites in Goshen shall continue in perfect Health and Prosperity. The King returning a scornful Answer, even to this last and most dreadful Threat. Moses was so moved as to turn off in great Concern and Indignation.

9. So true was it what God had foretold him, Chap. 10. 1, 2. That his unrelenting Obstinacy would call for more Miracles, that would end

## Chap. XII: Book of EXODUS.

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wonders may be multiplied in the land of Egypt.

end at last in his utter Destruction.

Before  
CHRIST,  
1491.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

10. Thus, under so many stupendous Evidences, and terrible Methods of Conviction, did this hardened Prince wilfully stand out against the divine Power, and persisted still not to part with the Israelites.

### CHAP. XII:

#### The CONTENTS.

*The Institution of the Passover. The Circumstances, Meaning, and Design of it. The Year dated from it, as to Ecclesiastical Accounts. The Feast of Unleavened Bread, as an Appendix to the Passover, appointed to the same Purpose. The Passover kept. The Egyptian First-born slain. Pharaoh consents to let the People go. The Egyptians hasten them, and load them with their best Goods, to get rid of them. Their March to Succoth. Their Numbers, and the hasty Manner of their Departure. This Deliverance a punctual Accomplishment of a former Promise.*

1 AND the LORD spake unto Moses and Aaron in the land of Egypt, saying.

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

1. THE Time being now come;  
2. wherein God determined to give the finishing Stroke for the Punishment of the Egyptian King, and the Removal of the Israelites into the promised Land of Canaan; where they were, under his own immediate Government, to live, for several Ages, under a Dispensation; consisting of Laws that were figurative of, and preparatory to, the future and more perfect Religion of



Y. World, of *Jesus Christ*, the promised *Messiah* and *Saviour*; it pleased the Divine Wisdom, in order to preserve such a grateful Remembrance of this their wondrous Deliverance from this *Egyptian* Slavery, as might engage them and their Posterity to a Dutiful Observance of those Laws, to begin now to appoint them some Religious Usages and Ceremonies, proper to that purpose. And, First, He enjoin'd, That this Month *Abib* (answering to our † *March*) should, for the future, be the first Month of their *Ecclesiastical Year*; (as *Tisri*, or *September*, was of the *Civil Year*;) and that all their Religious Transactions and Accounts should be dated from it.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house, take it according to the number of the souls; every man according to his eating, shall make your count for the lamb

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats.

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel

3, 4, 5. Then he ordered them to begin now to celebrate the great Festival of the *Passover*, (in Commemoration of this, and as a Typical Representation of the future and greater Deliverance to be wrought for them and all Mankind) in the following Manner and Circumstances: *viz.* That upon the Tenth Day of this said Month, Every Master of a Family (or any two, if one House were too little to eat it quite up,) should provide him one of the choicest Male Lambs he could procure for Fatness, Beauty and Soundness, under a Year old.

6, This they were every one to have in readiness against the Fourteenth Day of the same Month, (in the Midnight of which the Blow was to be given for their Deliverance,) then it was to be killed

† Or some part of April. But our late learned Chronologers of the Bible make this departure of the Israelites to have been on the fifth of our May.

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shall kill it in the Evening.

and dress for his Family or Company, in the Afternoon about † three a-Clock.

7 And they shall take of the blood, and strike it on the two side posts, and on the upper door-post of the houses; wherein they shall eat it.

7. As soon as it was slain, the Lintel and the two Door-Posts of the outer Door of each respective House (where they then were) were, with a Bunch of *Hyssop*, to be sprinkled with its Blood; but not the Threshold, to prevent so being trod upon.

8 And they shall eat the flesh in that night, with fire; and unleavened bread, and with bitter herbs they shall eat it.

8, 9. It was not to be boiled, but \* roasted, as the speedier Way of dressing, and fittest to denote their hasty Departure from Egypt. It was to be dressed whole and entire, without cutting off or dividing any Part; (as the noblest Sacrifice;) and then to be eaten with bitter Herbs for the Sauce (to remind them, in the most sensible Manner, of their bitter Persecution in Egypt.)

9 Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the putrenance thereof.

10. Moreover, it was to be perfectly eaten up by the Company, if they could well do it; and, if not, whatever Pieces were left, should, along with the Bones and such Parts as were not eatable, be

10 And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye shall burn with fire.

† Ver. 6. In the Evening. Heb. between the two Evenings, the first of which the Jews reckon'd from just after Noon, or the Sun first declining, The latter from Sun-set. So the Middle between these two, viz. three in the Afternoon, was the Time when the Passover was slain; Which was the very Time when Christ, our great Passover was hung upon the Cross.

Ver. 9. Thou shalt not eat of it raw; i. e. either quite raw flesh; and then this branch of the Law may be taken as a protest against the barbarous Custom of the Heathens afterwards, of eating raw flesh in honour of their Deities, as in the feast of Bacchus; which usage is said to have taken its original from Egypt. Or else rather raw, i. e. half Roasted, with some of the blood still in it; the meaning being, that it was to be thoroughly Roasted.

Be

burne

Y. World, burnt to Ashes. (To prevent it from being left behind, or  
 2513. falling into any Hands that might use it either in a profane or  
 w superstitious Manner.)

11 ¶ And thus shall ye eat it; with your loyns girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste, it is the LORDS Passover.

hasty Manner of leaving the Country and Bondage of Egypt.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt both man and beast: and against all the gods of Egypt I will execute judgment. I am the LORD.

13 And the blood shall be to you for a token upon the houses where you are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Prince and Grandees, Idols and Images of mighty and dreadful Power.

14 And this day shall be unto you for a memorial; and you shall keep it a feast to the LORD, throughout your generations, you shall keep it a feast by an Ordinance for ever.

Observation of Religion shall last.

11. Another Circumstance was, That they were to eat it with their Girdles and Shoes on, and their Staves in the Hand, in the perfect Posture of Travellers ready to begin their Journey. [Another external Signification of their speedy and

12, 13. Now, says God, by this sacred and significative Usage, my Design is to imprint the more strongly upon your Minds the merciful and wondrous Things I am going to do for you. I call it the Passover Festival, as a Memorial hereafter, and a Sign and Token to you now, That this is the very Night wherein my destroying Angel shall pass over the whole Country of Egypt, for the Destruction of their First-born; but shall pass by your Houses, and do you no Harm but be a Guardian to you. That your sprinkling the Blood upon your Door-Posts shall be the Signal of their Destruction, and of your Safety, at one and the same Time when, by scourging the People, and destroying the superstitious

14 For a grateful Remembrance of which great Work, I intend this Festival, not only for present Use, but as a perpetual Ordinance of your Religion, after your Settlement in Canaan, to be annually celebrated (though not with, exactly all the same Circumstances now) so long as the present Disposition of Religion shall last.

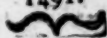
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15 Seven days shall you eat unleavened bread, even the first day shall ye put away leaven out of your houses: for whosoever eateth leavened bread, from the first day, until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, but only may be done

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of Egypt, therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your house; for whosoever eateth that which is leavened even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said

15. Moreover, (as a further Means to press upon your Memories the severe Misery you are now to be rescued from,) you shall eat no Bread but what is perfectly unleavened, heavy and insipid; nor so much as suffer the least Bit of Leaven in any House for Seven Days together, from the first Celebration of this Festival.

16. The first and last Days of which shall be kept holy, and observed with publick Devotions, no Work shall be then done, but such as is absolutely needful for preparing Food for your Families.

save that which every man must eat, of you.

17, 18, 19, 20. Remember then exactly to observe the Time and Manner of this sacred Commemoration of your merciful Deliverance; Whoever shall neglect it, whether it be an Original Israelite, or a Proselyte, shall be excluded from the Society of my Church and People, have no Share in the Blessing promised to your Forefathers; but be obnoxious to such Punishment as I shall think fit to inflict upon the wilful Contemners of my plain and sacred Institutions:

21, 22. Moses immediately summons together the chief Persons of every Tribe, acquaints them



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unto them, Draw out and take you a lamb, according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts, with the blood that is in the bason: and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your house to smite you.

24 And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

25 And it shall come to pass when ye be come to the land, which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, what mean you by this service.

27 That ye shall say, it is the sacrifice of the LORDS Passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians, and delivered Israel, and the people bowed the head and worshipped.

28 The People received the Injunction with all Expressions.

them with this divine Command, ordering them to put it in Execution, in Time and Manner before-mention'd; and not to stir out of their House that Night wherein the Celebration was performed.

23. Assuring them, God would at the instant of their sprinkling the Blood upon their Door-Posts, inflict the Death threatned to the Egyptians, by the destroying Angel that should, at the same Time, be their Deliverer.

24, 25, 26, 27. And letting them know, how God had appointed this to be a standing Festival among them Yearly, after their Settlement in the Land of Canaan, as long as the present Dispensation of Religion lasted. And how careful they should always be to instruct their Posterity in the History and Meaning of it; for preserving such a grateful Sense of this wondrous Deliverance from Egyptian Bondage, as would engage them to dutiful Obedience to the Divine Commands.

28. The People received the Injunction with all Expressions.

Hymn



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way, and did as the LORD had commanded Moses and Aaron, so did they.

19 ¶ And it came to pass that at midnight the LORD smote all the first-born in the land of Egypt, from the first born of Pharaoh, that sat on his throne, unto the first-born of the captive which was in the dun-  
geon, and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth, from amongst my people, both you and the children of Israel: and go, serve the LORD as ye have said.

32 Also take your flocks and your herds as ye have said, and be gone, and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste, for they said, We be all dead men.

Humility and Thankfulness, and punctually observed it at the Time prescribed.

29. To proceed then: The very Night and Hour of their killing the Passover, God fulfilled his Word in slaying the *Egyptian* First-born; one in every House, (where there were any Children,) from the Prince to the meanest Slave in all the Kingdom.

30. Whether by the dreadful Noise made by the destroying *Angel* upon his Approach, or by the Shrieks and Cries of such as were slain, every Family was disturbed, in the dead of the Night; King, Courtiers and People getting out of Bed; in the utmost Consternation and Confusion.

31, 32. In fine; *Moses* and *Aaron* were immediately sent for to Court; a Royal Commission signed to carry the *Israelites* away, with all their Effects, without the least Limitation: And the haughty Monarch had nothing to say to them, at parting, but to beg their Prayers, That the Calamity might spread no further.

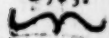
33, 34. His People too, of all Ranks, no sooner heard of the Commission, but, out of Dread that Death should seize them all, begged and intreated the *Israelites* to pack up instantly and be gone;

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offering

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34 And the people took their dough before it was leavened, their kneading trough being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold and raiment.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required,

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

38 And a mixed multitude went up also with them; and flocks and herds, even very much cattel.

ber of Egyptians proselyted to their Religion; and now marry'd into their Families, or settled there as Servants and they were followed by a mixed Rabble of other Egyptian People, in their first March, who went, out of Curiosity, to see so vast and unusual a Train. Their Effects were great, and their Drovers of Cattle innumerable. They were forced to carry or drive all on Foot, it being impossible to procure Carriages for so vast a Number and in so streight a Time.

offering to give any thing they would ask, to hasten their March. Inasmuch, that they were forced to put up their Goods in a confused Manner, taking their Victuals with them undressed, for haste.

35, 36. But, in the midst of all their Hurry, forgot not to take the Opportunity of getting all they could of their Egyptian Neighbourhood; (according to Moses his Direction, Chap. 3. 21. and 11. 3. and carry'd off a great Treasure of the lightest and most valuable Goods. God thus making a just Reprisal upon a Nation that had long treated his People as Slaves and Enemies †.

37, 38. The Israelites rendezvouzed at Rameses, and, the Morning early, made their first March to Succoth, [a Name given it from the Tents and Booths there lodged in, for want of Houses.] There went to the Number of Six Hundred Thousand Men of Twenty Years old and upwards besides Women and Children. Along with them went a great Num-

† Ver. 35, 36. See Note on Chap. 3. 22. and Bishop Patrick's on this Place.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was unleavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Which was punctually accomplished by the Deliverance of this very Day. [The Fifteenth of *Abib* or *March*.] Which, counting from *Abraham's* first leaving *Ur*, and sojourning in *Haran*, [Gen. 12.] was exactly *Four Hundred and Thirty*; and from the Birth of *Isaac*, precisely, *Four Hundred Years* †.

42 It is a night to be much observed unto the LORD, for bringing them out of from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel, in their generations.

39. At *Succoth* they began to keep the Feast of Unleavened Bread: They were appointed to eat no other for Seven Days: [Ver. 15.] Nor indeed had they any other, for they had not Time to leaven it in Egypt, if they would have done it; being, at a Minute's Warning, to depart the Country.

40. 41. And thus did God fulfil his Divine Prediction to *Abraham*; [Gen. 15. 13, 14.] That he and his Posterity should be Sojourners in foreign Countries, and not take Possession of the Land of *Canaan* 'till Four Hundred Years (or thereabout) were past: That his Seed (the very *Israelites* now spoken of) should undergo many and great Oppressions, especially this in *Egypt*; and, at the fixed Period, should be as mercifully and marvellously deliver'd by the Hand of Providence.

42. And, in Memory of this faithful and wondrous Performance of the Divine Promise, was this *Passover*-Feast instituted, as a perpetual Yearly Celebration, in Honour of God, the great Author of it.

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† Ver. 40, 41. See Galat. 3, 16, 17. And Acts 7. 6. Which by this Computation, are perfectly reconcil'd to each other, as that of Gen. 15, 13, 14. is to them and to this passage.

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43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof.

44 But every mans servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house, neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near, and keep it. And he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be unto him that is home born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self same day, that the LORD did bring the children of Israel out of the land

43, 44, 45, 46, 47, 48, 49. With these further particular Circumstances about it; viz. That none should partake of the *Pascal-Lamb*, but either *Israelites* born, or *Proselytes* to their Religion by *Circumcision*, who then had the same Privileges, and were to be looked on as much the Seed of *Abraham* as the rest; but otherwise were not to touch or have any Share in this Festival, which was to be continued as a Sacramental Rite to distinguish the true Church of God, the *Israelites*, from all other Nations. Moreover, There was not the least Piece of it to be carry'd out of the House where it was eaten, nor any Part of it (especially the Bones) to be broken or divided, but dressed whole and entire.

50, 51. In fine: This was the great Signal of the Deliverance of our Nation upon this Day, when they marched out of *Egypt*, like a regular and powerful Army, under the Conduct of the Great GOD, their Almighty Captain and Deliverer. [See *Ver. 18.*]

of *Egypt*, by their armies.



CHAP. XIII.

The CONTENTS.

*The Law of Dedicating the First-born. The Design of it. The Injunction of the Passover-Feast repeated with strict Charge and great Earnestness, as is also that of the First-born. Their Posterity to be annually, and from their Youth, instructed in the History and original Occasion of these Religious Institutions. The Israelites go not the shortest Way to Canaan, and why. Joseph's Bones carried with them. The Divine Presence attend them in their Marches.*

AND the LORD spake unto Moses, saying,

1 Sanctifie unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

[Of which see more in Chapters 3, and 18.]

3 ¶ And Moses said unto the people, Remember this day in which ye came from Egypt, out of the house of bondage: for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

1, DURING their Stay at Succoth, God acquainted Moses with another Religious Usage he intended the Israelitish Nation should observe, to put them in constant Mind of the Judgment upon the Egyptians, in their Behalf, in slaying their First-born; viz. Of dedicating every first Male, either of Woman or Beast, to his Service. Ver. 11, 12, 13, &c. and in Numb.

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3, 4, 5, 6, 7. At the same Time he commands Moses to repeat the Charge he had given about their Observance of the great Passover-Feast, and that of Unleavened Bread, with the several Particulars relating to it, as before-mention'd: laying express Order, That, however they might be possibly interrupted in the Celebration of it in their



Y. World. 4 This day came ye  
2513. out, in the month  
Abib.

5 ¶ And it shall be  
when the LORD shall  
bring thee into the  
land of the Canaanites  
and the Hittites, and  
the Amorites, and the  
Hivites, and the Jebu-  
sites, which he sware  
unto thy fathers to give  
thee, a land flowing with milk and  
honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the  
seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there  
shall no leavened bread be seen with thee: neither shall there  
be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt  
shew thy son in that  
day, saying, *This is  
done* because of that  
which the LORD did  
unto me, when I came  
forth out of Egypt.

9 And it shall be for  
a sign unto thee upon  
thine hand, and for a  
memorial between  
thine eyes, that the  
LORDS law may be  
in thy mouth; for  
with a strong hand  
hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season,  
from year to year.

11 ¶ And it shall be  
when the LORD shall  
bring thee into the  
land of the Canaanites,  
as he sware unto thee,  
and to thy fathers,  
and shall give it thee.

their † Marches to Canaan, yet  
that, after their Settlement there,  
they should annually observe it  
with the utmost Constancy and  
Exactness; it being of the great-  
est importance toward the Dutiful  
Obedience of that Nation to have  
this signal and fundamental Blessing  
duly commemorated and thought  
upon.

8, 9, 10. To which purpose,  
They should never forget, especially  
upon the Time of this Feast, to in-  
struct their Children and Family  
in the original Occasion and De-  
sign of it; repeating the wonderful  
Deliverance represented by it; and  
thereby render it so constantly  
known and familiar to every suc-  
ceeding Generation, that every  
Member of the Nation may no  
more forget it, than if he wore a  
perpetual Token upon his Arms or  
Face, to put him in Mind of it.

11, 12, 13. In like Manner,  
when God shall have fulfilled the  
Promise made to Abraham, your  
great Ancestor, by destroying, af-  
ter extraordinary Methods of Pro-  
vidence, the seven idolatrous and  
wicked

† See Deut. 12. 1, 8,

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12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast, which thou hast, the males shall be the LORDS.

13 And every firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break his neck, and all the first-born of man amongst thy children shalt thou redeem.

Sacrifice, shall be offered in Sacrifice to me. And as to such Beasts as are not to be sacrificed, the Owner shall give a Lamb (or the Value of it) instead of its Firstling-Male, to be sacrificed in its Room. No Man shall enjoy the Firstling of even such unclean Beasts as Asses, &c. to his own Use, but he shall either redeem them this Way, or else kill and lose them. [See Numb. 18.]

14 ¶ And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.


15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born

wicked Nations of Canaan, and planting you in their fruitful Country; Then the Law of dedicating the first Male to him, shall take place, and be perpetually observed, all the Time you live in that Land, under the present Dispensation of Religion. The general Circumstances of it (till you receive further Particulars) are, That every Man Child, that is the First-born of any Woman, shall either be dedicated to my Service entirely, in Religious Offices, or else redeemed at a certain Price, that shall be paid to the Priests, as my Ministers and Receivers. The Firstling Male of all Beasts, that are fit for

14, 15, 16. And the same Care shall be taken in instructing all Children and Families in the Meaning and Design of this Law, as in that of the foregoing; showing them how it represents to them the terrible Destruction God made among the First-born of Egypt, and his merciful Preservation of the Hebrew First-born all that while: That, by an early Education in the great Knowledge of this Mercy, none may forget it, and lose the Influences of it upon his Conduct and Behaviour. [See Ver. 9.]

of beast; therefore I sacrifice unto the  
LORD

Y. World. LORD all that openeth the matrix, being males, but all the first-born of my children I redeem.

2513.  16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not ~~thorow~~ the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

directed them to take another Course;

18 But God led the people about ~~thorow~~ the way of the wilderness of the Red sea, and the children of Israel went up harnessed out of the land of Egypt.

Country upon very sudden Warning.

19 And Moses took the bones of Joseph with him: for he had

17. To return then to the March of the *Israelites*. The nearest Way from *Egypt* to *Canaan*, would have been through the *Philistines* Country: But they being a hardy and warlike People, that would have stoutly oppos'd their Passage, and God foreseeing the timorous and obstinate Temper of the *Israelites*; (who, indeed, as yet, were furnished with nothing to fight withal,) for this and other Reasons, he directed

18. *Viz.* To bend to the Right, toward the End of the Red † Sea, by the Desert of *Arabia*. Thither they marched from *Egypt*, not in a Tumultuous Manner, or like Fugitives and Vagabonds, but like Soldiers in regular Order\*; Though they removed out of that

19. [In the midst of their Haste, they forgot not the Charge Joseph had, long ago, laid upon all the

† Ver. 18. The Red Sea. Not called Red, either from the Colour of its Water, or Sands, or any thing belonging to it that is Red. Its true Name (in the Scripture Language) is *Jam Suph*, The Weedy Sea. But the Inhabitants and Neighbours calling it anciently, The Sea of Edom, and the Word Edom signifying Red, (as in the foregoing Chapters may be seen) The Greeks mistaking it, in this and other Passages, for an Appellative, instead of Proper Name, translated it *ἕρυθρὴ θάλασσα*, The Red Sea. And this is all the Reason why we so call it. [See Dr. Prideaux's Connexion, Vol. I. Pag. 10, 11.

\* See Chap. 12. §1,

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strictly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the

21 And the LORD went before them by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to give them light to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the

Heads of their Families, Gen. 50. 25. For they took his Remains along with them, to be interred in Canaan.]

20. Their next Stage was from Succoth to Etham, as in Ver. 18.

edge of the wilderness.

21, 22. The Divine Majesty constantly attending them all the Way, discovering itself in a long and vast Cloud by Day, and a glorious Light of fiery Brightness by Night, the Symbol of the Divine Presence, for their Guidance and Protection.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people:

## CHAP. XIV.

### The CONTENTS.

*The Israelites turn and march to the Red Sea. Pharaoh with his Army pursues and overtakes them: The Israelites Clamour and hard Reflections upon Moses. Moses his courageous and sedate Conduct at that Juncture. The Cloud of Glory keeps the two Bodies asunder. The Sea divided. The Egyptians total Overthrow. The good Effect of this Miracle upon the Israelites.*

Before  
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1491.

AND the LORD spake unto Moses, saying,

1 Speak unto the children of Israel, that they turn and encamp

1, I Before observed one Reason; [Chap. 13. 17, 18.] Why God was pleased to divert the Israelites from taking the nearest Way to Horeb, and so to Canaan: But Providence had a further Design in

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Y. World. before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

the Chops of a steep the Sea on the other.

3 For Pharaoh will say of the children of Israel: They are intangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host, that the Egyptians may know that I am the LORD. And they did so.

such irreclaimable Offenders.

5 ¶ And it was told the King of Egypt, that the people fled, and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us.

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and

it, for the final overthrow of the faithless Egyptian King, and his obstinate Followers. To which Purpose, God orders Moses to turn his Course, and encamp just by the end of the Red Sea, between rocky Mountain on one side, and

3, 4. Acquainting him, beforehand, That Pharaoh would even still be so hardy and desperate as to attempt to follow and reduce them back again to his Egyptian Bondage; nay, would assure himself of Success, by the uncomfortable Situation the Israelites were now in; hem'd in, as it were, between these Rocks and the Sea, But this very Prospect, says God, shall prove his Destruction, and, when 'tis too late, convince him and his People of the Terror of my Divine Power and Justice upon

5, 6, 7, 8, 9. Every thing fell out as God had foretold: For the King no sooner understood the Israelites had left the Way to Horeb, but he concluded they had bidden farewell to Egypt, and never intended to return. And, finding where they were encamp'd, took it for granted, they had lost their intended Way, and were heedlessly got into a Place, where it would be easie for to seize and take them Prisoners. Accordingly, in the utmost Resentment, forgetting all that had ever happen'd to him, upon account of a People he saw to leave his Country under the Conduct and Direction of Heaven itself;



captains over every one of them.

8 And the LORD hardened the heart of Pharaoh King of Egypt, and he pursued after the children of Israel; and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, besides Pihahiroth before Baalzephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold the Egyptians marched after them, and they were sore afraid, and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness, Wherefore hast thou dealt thus with us, to carry us forth out of Egypt.

12 Is not this the word that we did tell thee in Egypt, saying, let us alone, that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you

self; He raises the utmost of his Forces that the Time would permit, posts away in full March after the *Israelites*, and came up with them, before they were well settled in their Tents.

10, 11, 12. The *Israelites*, upon Sight of this terrible Power they had so long groaned under, were in such Consternation, as to forget what God had done for them on one Side, as much, in a manner, as the *Egyptians* did on the other. They set up an universal Cry, flung all their Reflections upon *Moses*, asking him, in reproachful Language, What he now thought of his Expedition; whether they had not as good have died in a peaceful Slavery in *Egypt*, as be now starved or butcher'd in a miserable Place, where there was no possible Refuge from an enraged Enemy? And bidding him remember how often they had warned him of the Danger and Madness of his Undertaking.

for it had been better for us to serve

13, 14. *Moses*, with a Spirit of perfect Courage and Sedateness, bad them take Heart, and trust in God; who, he assured them, if they would be contented and resign themselves up to his all-power-

ful

Y World. to day, for the Egyptians, whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the mids of the sea.

17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and all his host; upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the Camp of Israel, removed and went behind them; and the pillar of the cloud went from before their faces; and stood behind them.

20 And it came between the camp of the Egyptians, and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all night.

ful Conduct, would, without putting them to the Pains of striking one Blow in their own Defence, rid them of this formidable Enemy, and they should never find any further Disturbance from them.

15, 16, 17, 18. Then applying him to God, (whose Presence was constantly in the Cloud of Glory, ready to give him all needful Directions) he was immediately order'd to march the People directly to the Sea side; To smite the Sea with his Rod, which should miraculously part asunder, and give them a free Passage; and, at the same Time, become the Destruction of the Egyptians, who would be so hardy as to follow them. This, says God, will give a final Satisfaction to both them and you, how safe and happy it is to depend upon my Providence, and how fatal to resist my Will, by an obstinate Unbelief and Disobedience,

19, 20. Mean time God placed the Cloud of Glory in such a Manner, That its cloudy Side lay full upon the Egyptian Army, spreading Darkness around it to the last degree, while its bright Side was turn'd to the Israelites, and gave them perfect Light to travel all Night by; and kept them at a sufficient Distance from the Enemy.

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† Ka  
Confer.  
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21 And Moses stretched out his hand over the sea, and the LORD caused the sea to go back by a strong east-wind all that night, and made the sea dry land, and the waves were divided.

22 And the children of Israel went into the midst of the sea, upon dry ground, and the waters were a wall unto them on their right hand and on their left.

23 ¶ And the Egyptians pursued and went in after them, to the midst of the sea, even all Pharaohs horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch, the Lord looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot-wheels, that they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel, for the LORD fighteth for them, against the Egyptians.

21, 22. Just toward Night, Moses gives the Signal of this Miracle by stretching his Rod over that Part of the Lake next to him; when God, by a violent and sudden † Wind, parted the Water, swept the bottom Sands clean, and held up the Waves on each side, like a Fence against any Invasion from the Pursuers from that Quarter. And they march'd through dry and safely.

23. The desperate and passionate Prince hearing, by his Spies, They were broke up and upon the March, ventures to follow them even into the Sea itself; fearless of Danger, and bent upon Hazards, to satisfy his incurable Ambition and Revenge.

24, 25. Toward Morning, God began to exert his Divine Power for the Overthrow of him and his whole Army. The Cloud of Glory shed forth upon them such a terrible \* Tempest as broke their Chariots, frightened their Horses, and put them into perfect Disorder and Confusion. Which made all the Commanders to call out, to give over the Pursuit; sensible, but too late, of the fearful Power that acted against them, and for the Israelites.

† Kadim. See Chap. 10. 13. the Note there. And Nichols's Confer. Theist. Part II. pag. 233, &c. With Le Clerc's Append. in Exod.

\* Josephus.

Y World, 167 And the LORD  
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Stretch out thine hand  
over the sea, that the  
waters may come a-  
gain upon the Egyp-  
tians, upon their cha-  
riots, and upon their  
horsemen.

27 And Moses  
stretched forth his  
hand over the sea, and  
the sea returned to his  
strength when the  
morning appeared, and  
the Egyptians fled a-  
gainst it, and the LORD overthrew the Egyptians in the  
midst of the sea.

28 And the waters returned and covered the chariots and  
the horsemen, and all the host of Pharaoh that came into the  
sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the  
middle of the sea: and the waters were a wall unto them on  
their right hand and on their left.

30 Thus the LORD  
saved Israel that day  
out of the hand of the  
Egyptians, and Israel  
saw the Egyptians  
dead upon the sea-  
shore.

Carcasses floating, next Morning, upon the very Shore  
themselves landed on, having thereby the Benefit of the  
Spoil, especially that of furnishing themselves with several  
sorts of Arms †.

31 And Israel saw  
that great work which  
the LORD did upon  
the Egyptians: and  
the people feared the  
LORD, and believed  
the LORD, and his  
servant Moses.

26, 27, 28, 29. Then followed  
the last and finishing Stroke of Ven-  
geance. For, about break of Day,  
when the *Israelites* were got dry  
and safe ashore, *Moses* was bidden  
to give the final Signal with his  
Rod, for the Return of the Waters,  
which, by a contrary Wind, imme-  
diately came down with unspeak-  
able Force and Violence upon the  
Prince and his whole Army; mak-  
ing so universal a Destruction,  
that not a Soul was left to return  
Home with the News.

30: Thus did God display his  
just Judgment, to the Overthrow  
of a People, whom no Method  
could reclaim from their Infidelity,  
and performed his Promise in the  
Deliverance of *Abraham's* Poster-  
ity. The *Israelites* found their

31. The Sight of this Miracle  
served mightily to possess the *Is-  
raelites* with Faith and Re-  
verential Gratitude towards God, and  
with great Regard to *Moses*, as his  
true Prophet and Minister.

† Josephus Antiq. Lib. 2. Chap. 16.



CHAP. XV.

The CONTENTS.

Moses composeth a Divine Hymn, to be sung upon the Occasion of their Deliverance. The Men sing it in Praise of God, and the Women repeat it after them. The Israelites Travel to Marah. Murmur for want of Water: A Miracle wrought there, for sweetning the Waters. They enter into Covenant with God. Their next Stage to the pleasant Plains of Elim.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea:

destroying the formidable Army of our most inveterate Enemies.

2 The LORD is my strength and song, and he is become my salvation: he is my God, I will prepare him an habitation; my fathers God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name,

1. THE Deliverance from Egypt being now absolutely compleat, and the Days of Confinement to Unleavened Bread fulfilled; Moses composed the following Divine Hymn, to be sung by the Israelites, upon a Day of Rejoycing for this great Mercy; Viz. Let us all join in singing the Praises of God, who has thus gloriously demonstrated his Divine Power, in

2. Let him be the Subject of our devout Mirth, who is the Sole Author of this Victory. Let this mighty God and Defender be the Object of our constant Worship and Adoration, in attending upon the stated Place of his Publick Service. Never let us forget the Praises of this God of our Forefathers.

3. How hath he shown himself our Almighty Captain and Leader; and, by the glorious Success we have found, F f 2 under

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Y. World, under his infallible Conduct, how does he appear to be what  
 2513. his Name signifies, viz. The immutable and faithful God!†

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

4, 5. Pharaoh has found him to be thus indeed; when all his boasted Numbers and glittering Strength sunk at once, and was irrecoverably lost.

5 The depths have bottom as a stone.

covered them: they sank into the

6 Thy right hand, O LORD, hath dashed in pieces the enemy.

6, 7. This, O God! was the Work of thy boundless Arm; the Power whereof is magnified in the Overthrow of such Adversaries: And against which, not the most potent Monarch upon Earth can obstinately resist, without being consumed like the driest Stubble before the Fire.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee, thou sentest forth thy wrath which consumed them as stubble.

8. To this alone we owe the late Miracle of our Deliverance, when the Sea itself fled to make us way, and its Waves gathered on each Side, like a Wall and Bulwark to defend us.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed

in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.

9, 10. How did the Enemy swell with Revenge, and feast upon full Expectation of satiating all their Power and Malice upon us; when God, by one Blast of his Displeasure, drowned them and their Hopes together!

10 Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders.

11. O powerful Jehovah! What are all the imaginary and superstitious Deities of the Heathen World, when compared with thy transcendent and infinite Perfections; exerting themselves in Effects and Dispensation,

† See Chap. iii. 14, 15, 16. and Chap. vi. 3, 4, 6.

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so glorious in their Wisdom and Justice, so adorable by thy People, and terrible to thine Enemies †?

12 Thou stretchest out thy right hand, the earth swallowed them up.

12. Such was this of burying an obstinate and hardened People in so uncommon a Destruction.

23 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

13. Such have been this and all other the Instances of thy mighty Providence, in conducting the Seed of Abraham; thy chosen Church and People from Egyptian Slavery, in order to conduct them into the Land of Promise; there to have thine especial Residence amongst them.

14 The People shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

14, 15, 16. The Fame of these Wonders shall go before us, striking Terror into all the People whose Countries we are to possess, and into such as shall attempt to obstruct our Passage thither. In vain shall the warlike \* Moabites seek to resist; in vain shall the Edomites bear Arms against God. All Hearts will fail, all will be as still and dead as Stones; and suffer the People, chosen of Heaven, to enter the Inheritance prepared for them.

15 Then the dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them, by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

† Ver. 11. Fearful in Praises. i. e. according to the common Interpretation, That he ought to be praised with the greatest Dread and Reverence. But I rather think it is the Abstract put for the Concrete; Terrible in Praises, i. e. in or by the most Praise-worthy and excellent Actions. In the same Manner as Laus amongst the Latins frequently signifies Achievements. At,

—Sunt hic etiam sua præmia laudi.

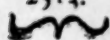
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\* See Numb. xxii. 3.

F f 3

17, 18. This

Y, World.  
2512.



17 Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in: in the Sanctuary, O LORD, which thy hands have established.

18. The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them. but the children of Israel went on dry land in the mids of the sea.

20 ¶ And Miriam the prophetess the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels, and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea. used in such Religious Solemnities.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

17, 18. Thither shall we come under thy Protection, to be thy Church, serving and worshipping thee, in the Manner and Place of thine own special Appointment; and to be governed and defended by thee, whose Dominion and Power is infinite and endless.

19 What can we, in Duty and Gratitude, conclude and hope for less than this, from him, who has now made us triumph through the midst of the Sea itself, and made the very same Waters a Grave for our Enemies?

20, 21. The Hebrew Women too bore their Part in this Performance; being led on by Miriam, (Sister, by the same Mother, to Aaron, and half Sister to Moses,) a Woman, either herself skilled in composing sacred Hymns, \* or instructing others to sing them. She, at the Head of her Scholars, sung the aforesaid Hymn, answering the Men Verse by Verse; or else went over the whole after they had done, with such Musick, and grave kinds of Dancing, as were then Solemnities.

22, 23. To return to the Travels of the Israelites. Leaving the Shoar where they landed, they march forward for Mount Sinai through another Part of the Desert of Etham, called the Wilderness of Shur; where, for Three Days

\* מִיָּמִי A Prophetess.

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13 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter, therefore the name of it was called Marah.

mortify'd them extreamly, and gave them Occasion to name that Place *Marah*. (i. e. *Bitter*)

24 And the people murmured against Moses, saying, What shall we drink.

very Instrument of their Deliverance!

25 And he cried unto the LORD, and the LORD shewed him a tree, which when he cast into the waters, the waters were made sweet, there he made for them a statute and an ordinance, and there he proved them.

for their Refreshment, God commands him to try the Tempers and Dispositions of the *Israelites*, and see whether they were willing to resign themselves up to the Divine Providence, and solemnly engage to be governed by, and live up to, such Laws as he should hereafter give them as his Church and People.

26 And said if thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

March, they found not a drop of good Water for themselves or their Cattle. Upon the fourth Day's Travel, they happen'd upon a Spring they hoped would have relieved all their Wants; but found nothing could touch it. This

24. The fretful People began then to throw out fresh Murmurs and Reflections; and who should they be levelled at but *Moses*, the

25. *Moses*, without any Expression of Anger at their ill Usage, repairs to God, in Prayer, for his Assistance and Direction: Who immediately orders him to take a small Tree or Shrub, that stood near, and cast it into the Spring; which immediately, thereupon, turn'd perfectly sweet, and potable. Upon working which comfortable Miracle for

26. The People seeming very ready and desirous to do it, *Moses* assured them, That, upon Condition of the serious Performance of what they had promised, God would graciously take them into his special Protection, defend them from Judgments and Misfortunes, and preserve them in a constant Course of Prosperity,

which I have brought upon the Egyptians: for I am the

F f 4

27. And



Y. World, 27 ¶ And they came  
2. 12. to Elim where was  
twelve wells of wa-  
ter, and threescore  
and ten palm-trees,  
and they encamped  
there by the wa-  
ters.

27. And, to encourage their  
good Resolution, he directed their  
next Stage to *Elim*, a pleasurable  
and fruitful Spot, abounding in  
Trees, Pastures, and fine Springs;  
where they rested a good while,  
to the great Refreshment of them-  
selves and their Flocks.

## CH A P. XVI.

### The C O N T E N T S.

*The Israelites want Food. Murmur again at Moses and Aaron. God resents their Ingratitude, in a dreadful Appearance from the Cloud of Glory. Promiseth them Food from Heaven. Quails and Manna sent. Manna, the Description of it. Their Orders how to gather and use it; with the Reasons of those Orders. The People transgress them, and are severely reprimanded. The Allowance to each Man. An Omer, What? None to be found on the Sabbath-Day. A Pot of Manna appointed to be kept as a Memorial for future Generations. The Time that Manna lasted.*

1 **A**Nd they took  
their journey  
from *Elim*, and all the  
congregation of the  
children of *Israel* came

1. **E**Xactly a Month after their  
Departure from *Egypt*, the  
*Israelites* entered the Wilderness of  
*Sinai*, incamping between *Elim* and  
that famous Mountain †.

† *Ver. 1. Note, This was not the next immediate Travel of the Israelites from Elim; for they first went backward again toward the Red Sea [Numb. 33. 10] It being the Design of Moses here, not to set down every distinct Stage of their Travels, (reserving that to another Part of his History) but such only where any great and remarkable Events fell out. He does the same in Chap. 17. 1.*

unto



unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

were more eligible than to wander and be pincht to Death like Vagabonds in a Wilderness.

4 ¶ Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain fare every day, that I may prove them whether they will walk in my law, or not.

would just serve them for that Day †; in order to keep them in a constant Hope, and daily Dependance, upon Divine Providence, they seemed so distrustful of; and, by the repeated Experience of God's Care and Bounty to-

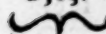
2, 3. The Place was perfectly barren, the Provisions they brought from Egypt quite spent, and nothing found to supply their Wants, unless they would fall to feeding upon their Flocks, as the last, but uncomfortable, Refuge. It lasted so long, before they had any Prospect of Relief, that the Generality of all Ranks, forgetting all former Blessings and Providences, fell foul upon Moses and Aaron; telling them, in the height of Passion and Discontent, That their Condition, even in Egypt, was far happier than the Uncertainties and Hardships they were now reduced to; and to have been struck dead along with the Egyptian First born

4. Moses, still bearing a compassionate Regard to their Weakness, put up all Reflections; and, applying himself to God, was order'd to acquaint them, They should have Food drop from the very Skies for them. But that, though it should come down in vast abundance, yet they should not be suffer'd to hoard any of it up, nor gather any more in a Day, than

† Vir. 16, &c.

Y. World. ward them, to make them ready and willing to embrace the several Laws he intended to bring them under.

2513.



5 And it shall come to pass, that on the sixth day, they shall prepare ~~that~~ which they bring in; and it shall be twice as much as they gather daily,

6 And Moses and Aaron said unto all the children of Israel. At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the glory of the LORD, for that he heareth your murmurings against the LORD, And what *are* we that ye murmur against us?

8 And Moses said, *This shall be when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full, for that the LORD heareth your murmurings which ye murmur against him: And what *are* we! your murmurings *are* not against us, but against the LORD.*

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard of your murmurings.

5. Only upon every Sixth Day they were to gather a double Quantity, which they were then to manage and dress ready for the next, being the Sabbath, wherein no common Work was to be done.

6, 7, 8. Aaron then (by Moses his Direction) acquaints the People, God would silence their Complaints by giving them a fresh Testimony of the same Almighty Power, by which he first brought them from Egypt. This very Night, *says he*, one Miracle, and, to Morrow Morning, another shall convince you, 'Tis God, not we, that manage and direct you; 'Tis against his Dispensations, not us (that are but his Ministers) that your Reflections are cast. And, as you will then feel his gracious Hand in providing for your Necessities, so you shall see such an unusual and dreadful Appearance of the Cloud of Glory, (the Symbol of his Presence) as will show, He is present with you, and takes notice of your ungrateful and discontented Behaviour toward him.

9, 10. Accordingly, toward Evening, Aaron was commanded to bid the People draw nearer toward the Cloud of Glory, than they usually were. They did so, and, to their great Astonishment, found the Light, issuing forth from it, bright and striking to an extraordinary and tremendous Degree; denoting

# Chap. XVI. Book of EXODUS.

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10 And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel; speak unto them, saying, At even eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp, and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

denoting the Divine Displeasure at their Murmurings and Impatience.

11, 12. And *Moses* was order'd to tell them, That this was indeed designed as an Expression of it. But withal, That while God gave them this Token of his Displeasure (for a Warning to them for the future) he would not proceed to punish their Crime as it deserved; but would forthwith supply them with Food, in a miraculous Manner, for a further Perswasive to their Dependance on, and Obedience to him.

13, 14. Accordingly, that very Evening there fell prodigious Numbers of Quails† (or, as others translate it, Locusts †) all the Camp over; of which the *Israelites* having gathered as many as they pleased, the rest rise again in the Night, and flew off. And next morning fell a thick Dew, which, being exhaled again by the Sun, left behind it vast Quantities of a small, round, and white Substance. like Drops of Dew frozen hard; round about the Place where their Tents were pitched.

† *Ver. 13. Quails.* Josephus so translates it, but is the only Jew that does so. Job Lodolphus gives very strong Reasons to think they were a kind of Locusts, esteem'd a very wholesome and pleasant Food in those Countries. See him Hist. *Æthiop.* Lib. 1. Cap. 13. And as quoted and approved of by M. Le Clerc, and Bishop Patrick Comment. in Numb. 11. 31.

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Y. World, 15 And when the  
2513. children of Israel saw  
it, they said one to another, it is manna :  
for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16 ¶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating : an omer for every man, according to the number of your persons, take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack : they gathered every man according to his eating.

15. The People tasted of it, and found it very pleasant ; and concluding it to be the Food God had before promised them, but not knowing distinctly what it was, (only seeing it resemble a sort of Manna they had formerly seen,) they called it Manna\*.

16. Then Moses repeated the Charge, (given, ver. 4.) That every Family should every Day, gather only a sufficient Quantity for the Day; to about an Omer (i. e. Half a Peck) a Man.

17, 18. This was to be brought into their Tents, and there measured over, and what one Family wanted of their full Quantum was to be made up from another that gather'd more than their Allowance ; and so every one's Proportion was to be exactly equal.

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\* Ver. 15. Manna. The Derivation of this Word is variously given by learned Men. Philo and Josephus make it to signify as much as, What is this ? Dr. Patrick, from several others, both Jewish and Christian Writers, takes its Sense to be, a Gift of God, or appointed by him. And Le Clerc thinks it so called from its Resemblance of real Manna. I thought fit to word it so as to leave the Reader to his Choice ; in a Case that, I think, can very hardly be determined. Salmasius, who wrote a Book upon this Subject, endeavours to prove, it was the same kind of Manna that usually fell in the Eastern Countries ; and that the Miracle consisted not in the Creation of any New Thing, but in the constant Continuance of it ; the Manna in those Parts being wont to fall but at certain Seasons of the Year.



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19 And Moses said, Let no man leave of it till the morning. depend wholly upon Providence for a fresh Supply.

19. But strict Order was given, That No-body should lay up a Kernel of it to another Day, but

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20 Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank. And Moses was wrath with them.

20. But the Covetousness and Distrust of some of the People put them upon venturing to break this last Article. At which *Moses* was mightily concerned. But God was pleased to punish them no further for it, than to cause what they left to corrupt and stink, that they

were forced to throw it away.

21 And they gathered it every morning, every man according to his eating, and when the sun waxed hot, it melted.

21. *Moses* having severely reprimanded such as did this, they all continued, for the future, to use it according to Appointment; gathering what they wanted every Morning, after which, the Sun's

Heat melted and exhale all the rest. And thus they had, each Day, a new Return of extraordinary Providence for their Subsistence.

22 ¶ And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man, and all the rulers of the congregation came and told Moses.

22, 23. Upon the *Sixth Day*, he orders them to lay in a double Quantity. They did so, and then the chief Heads of the *Tribes* came to him, and desired to know what he intended should be done with it. *Moses* tells them, they should grind or dress it against the next Day, being the *Sabbath*, wherein they were not allowed to do any such kind of Work. And you will find, *says he*, that now you keep it by an express Order, it will not corrupt, but be as sweet to Morrow, as it is to Day.

23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the Morning.

24. They did it, and found his Words to be true; in further Confirmation

24. And they laid it up till the morn-

But



Y. World. ing, as Moses bade :  
2513. and it did not stink;  
neither was there any  
worm therein.

25 And Moses said,  
Eat that to day ; for  
to day is a sabbath un-  
to the LORD : to day  
ye shall not find it in  
the field.

26 Six days ye shall  
gather it; but on the  
seventh day which is  
the sabbath; in it  
there shall be none.

27 ¶ And it came  
to pass; that there  
went out some of the  
people on the seventh  
day for to gather, and  
they found none.

28 And the LORD  
said unto Moses;  
How long refuse ye  
to keep my command-  
ments and my law ?

29 See, for that the  
LORD hath given  
you the sabbath, there-  
fore he giveth you on  
the sixth day the bread  
of two days : abide  
ye every man in his  
place, let no man go  
out of his place on the  
seventh day.

30 So the people  
rested on the seventh  
day.

31 And the house of  
Israel called the name  
thereof Manna : and  
it was like coriander-  
seed, white ; and the

firmation of the Divine Power and  
Providence in this whole Matter.

25, 26. As a still higher Proof  
whereof, he gave them Notice,  
That, upon the Sabbath Days;  
there should fall no Manna at all,  
and that they should neither ex-  
pect, nor go out to look for any ;  
but keep at Home in the quiet Ob-  
servance of Religious Duties and  
Devotions.

27. Yet the incurable Suspicion  
and Curiosity of some made them  
walk out the next Sabbath, to see  
for Manna : But they found not the  
least Kernel.

28, 29, 30. Whereupon God  
commands Moses to chide them  
very severely, and demand of them,  
Whether they were resolved to  
keep no Bounds, and never learn  
Obedience to the express Com-  
mands of Heaven ? And to charge  
them, for the future, to pay a spe-  
cial Regard to the Sabbath Day ;  
in living upon what they had pro-  
vided for them ; and not ramble  
after any Business, or secular Plea-  
sures or Employments whatever.  
Which Reproof kept them after-  
ward to their Duty in that Point.

31. To proceed : This Food, of  
which they made their Bread, and  
dress'd it several other ways, re-  
tained the Name of Manna for ever  
after. Its Shape and Colour was  
like

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taste of it ~~was~~ like waters made with hony. Its natural Taste resembled Hony, and when it was baked, it had the Relish of the purest † Oyl.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

Tenth Part of an Ephah\*\*. [viz. about a quarter and half, or half a Peck; or the Tenth part of a Bushel.]

32, 33, 34. And, as a further Means to preserve the Memory of this miraculous Provision for their Forefathers in the Wilderness, and influence the Gratitude of succeeding Generations, that should live after them in the Land of Canaan; God appointed Moses to take an Omer of it, (just the Allowance of a Man a-Day,) in a Pot, and keep it, to be laid up in the Tabernacle †, and so preserved for a standing Memorial of this great Work. Which they did accordingly.

35. Thus Manna was the principal Thing our Forefathers made their Bread of, for about Forty Years together; being provided for by a Daily Succession of Heavenly Providences, till they reached the Borders of the promised Land\*.

36. And a bountiful Provision it was: For, as I before said, Each Man had an Omer a-Day, or the

† Numb. 12. 7.

‡ See Deut. 31. 26.

\* Ver. 35. Till they came unto the Borders of the Land of Canaan. See the Note on Gen. xii. 6.

\*\* Cumberland Scripture Weights and Measures. Chap. 3.

CHAP.

## CHAP. XVII.

## The CONTENTS.

*The Israelites at Rephidim. Are pinched with Thirst, and again affront Moses to a higher degree than ever. Water struck out of the Rock. The fight with Amalek. Moses his Rod, the Effect it had upon the Battle. Joshua the Chief General. The Amalekites to be destroy'd, and why. The Pillar with the Inscription on it relating to this Battle.*

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**A**ND all the congregation of the children of Israel journeyed from the wilderness of Sin after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? wherefore do ye tempt the LORD?

Providence that had for them.

1 **A**FTER some other Stages, [wherein I shall hereafter be particular] the Israelites advanced to *Rephidim*, conducted by the Direction of the Cloud of Glory. This place lay within a March or two of Mount *Sinai*; but a sandy dry part of the Desert, and not a drop of Water to be found.

2 Here the impatient Multitude begins again to treat *Moses* in a rude and undutiful manner. *Aaron* Expostulates with them upon the Unreasonableness of reflecting upon them, who they knew did every thing by God's Order; and the danger and baseness of murmuring against and provoking the good

so often and miraculously provided

† Viz. in the Book of Numbers. See Numb. 33. 12, 13, 14. and the Note on Chap. 16. 1. of this Book.

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3 And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD,

3. God was pleased not to relieve them immediately, but try their Temper to the utmost. But present Want blotted out the Memory of former Mercies, tho' never so late and fresh; from murmurs they fell at last into perfect Rage, threatening even Death to one, who, *they said*, had led them on to their own ruin.

4. Inasmuch that *Moses* repairs forthwith to God, begging either an immediate supply of their Wants, or Directions what course to take with them, when his reasonings had no Effect upon them.

5, 6. God commands him to fear nothing from their Threats, but go confidently through their Camp, summon the chief Heads of their Tribes to follow him up to one of the Mountains adjoining to that of *Horeb*, as witnesses of the Miracle he would now work for their further Sustenance and Conviction; and there to smite the most dry and rocky part of the Mount with his Rod. *Moses* carried them accordingly; the *Cloud of Glory* went with him; and, upon his smiting the Rock before their Faces, there flowed out a large and pleasant stream of Water that ran down through the Camp, and put an End to all their Complaints.

7. This Event gave a new Name to this place, for what the Neighbourhood called *Rephidim* the *Israelites* ever after called *Massah*; [*i. e.* Temptation] and *Meribah* [*i. e.* Chiding or Contention.] to remind



Y. World. saying, Is the LORD amongst us, or not? *remind them of the shameful distrust of Divine Providence, they*  
 2513. *here betray'd by their quarrelling with Moses.*

8 ¶ Then came Amalek, and fought with Israel in Rephidim. 8, To proceed, During their stay here, they had Notice that the † Amalekites, [a People lying between them and Canaan] were coming down upon them with a great Army, designing, [without the least Provocation given] either to fight them right out, or at least to disturb them in their Travels.

9 And Moses said unto Joshua, chuse us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill; with the rod of God in mine hand. 9, Moses, not at all affrighted, made what provision of Men and Arms he could, and put them under the Conduct of Joshua, a Person of the most known Courage and Conduct; with immediate Orders to meet and give them Battle. The Day was set, and Moses was commanded to get up the Hill, in sight of the Engagement, with the Rod, the Ensign of Divine Power, in his Hand, as a token of an Assistance from above, which they were more to trust to than to their Arms.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron and Hur went up to the top of the hill. 10, 11, 12, 13. In fine, Joshua meets the Enemy, and, with his little Army of choice Israelites, engages them. Moses holds up his Rod during the fight; which, as in all other Instances, had this Effect, That while his Strength held to bear it up, (for the Engagement was long) the Israelites got ground; whenever his Arm drooped, the Enemy turned the Scale. But by the help first of a Stone Pillar, and then of the Assistance of Aaron and Hur on each side of him, Moses kept up his Staff 'till just Night, when Joshua entirely routed and dispersed them.

11 And it came to pass when Moses held up his hands, that Israel prevailed: and when he set down his hand Amalek prevailed.

12 But Moses hands were heavy, and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side,

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and the other on the other side, and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek, and his people, with the edge of the sword.

14 And the LORD said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

14, These Designs of the Amalekites against Israel were so malicious, and without any manner of Occasion given, That God resolved to scourge that turbulent People, and put an End to their Power. Accordingly Moses was commanded to enter this upon Record, and give it in charge to Joshua, (who was designed to be the Captain General)

that no Alliances whatever should be made with them hereafter. For that God intended the Israelites should, in due Time, pay them home, and destroy them entirely. [See this fulfilled in Deut. 25. 17. 1 Sam. 15. 7. and 30.

17. 2 Sam. 8, 12. Est. 9. 14.

15 And Moses built an altar, and called the name of it, JEHOVAH Nissi.

16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

15, 16, At the same time an Altar or Monument was erected, by Moses's Order, upon the place with this Title, *Jehovah Nissi*, i. e. *The Lord my Banner*, and with this further Inscription, viz. *Because the hand of Amalek was lifted up against the Throne (or Banner) of God; God will be a perpetual Enemy against Amalek †.*

† Ver. 16. For he said because the Lord hath sworn.

Note, The Hebrew is, The hand upon the throne of the Lord, viz. the hand of Amalek, or else the hand of the Lord, by way of Oath. But our Marginal Translation is approved as far better than the Text; and in the Judgment of Bishop Patrick gives the clearest Sense, as in the Paraphrase. Which is further confirm'd by an ingenious Conjecture of M. le Clerc, viz. that instead of *Ches*, should be read *Nes*, i. e. a Standard or Banner. Because the hand of Amalek was against God's Banner.

Moreover Note, That this Verse is either a part of the Inscription (as I make it), or else to be connected with Ver. 14; the 15th being then to be included in a Parenthesis.

## C H A P. XVIII.

## The CONTENTS.

Y. World. Jethro, with Moses his Wife and two Sons, Visit him at Horeb. Their Reception and Congratulations upon his miraculous Successes. Jethro acknowledges the only True God, and worships him with Sacrifices. His Advice to Moses in relation to Judicial Causes. Moses accepts and practiseth upon it. The Israelites canton'd into several Districts. Inferior Judges appointed over them, to the great Ease of Moses, and Advantage of the People. Jethro returns home to Midian.

**1** WHEN Jethro the priest of Midian, Moses father-in-law, heard of all that God had done for Moses, and for Israel his People, and that the LORD had brought Israel out of Egypt:

**2** Then Jethro Moses father in law took Zipporah Moses wife, after he had sent her back,

**3** And her two sons, of which the Name of the one was Gershon: for he said, I have been an alien in a strange land.

**4** And the name of the other was Eliezer: for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.

**1, 2, 3, 4, 5:** AFTER the foregoing defeat of the Amalekites, the Israelites met with no further Disturbance, but march'd directly to Mount Sinai. In those parts it was that Moses had formerly married Zipporah the Daughter of Jethro, † by whom he had two Sons, Gershon and Eliezer. The latter of which Names signifies as much as God my helper; the former was taken notice of † before. During the late Transactions in Egypt, Moses had sent his Wife back to her Father, who now came with her and his two Sons, to pay him a Visit, after his arrival at Horeb, or Sinai

† Chap. 2.

5. And

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5 And Jethro Moses father in law came with his sons and his wife unto Moses, into the wilderness, where he encamped at the mount of God. Before CHRIST, 1491.

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. 6. Sending an Express before hand to give him notice of his coming.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him : and they asked each other of their welfare, and they came into the tent. 7. *Moses*, to show all Respects to his Father in Law, meets them upon the Road ; welcomes him according to the Custom of those Countries ; and the interview was very pleasing on both sides.

8 And Moses told his father in law all that the LORD had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travel that had come upon them by the way, and how the LORD delivered them. 8. *Moses* entertains him with a full account of the miraculous Works of God, in behalf of the *Israelites*, in *Egypt*, and of all the Adventures of their Travels.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel : whom he had delivered out of the hand of the Egyptians. 9, 10, 11. *Jethro*, on the other hand, Congratulates him and the People upon all the Mercies of Providence towards them ; Blessing God for their happy and mighty Deliverance, and acknowledging his miraculous Judgments upon the *Egyptians* to be a convincing Demonstration of his sole Power and Providence in the Government of the World, in opposition to all Heathenish Idolatry and Superstition.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians ; and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 11 Now I know that the LORD is greater than all gods : for in the thing wherein they dealt proudly, he was above them.

12 And Jethro Moses father in law took a burnt-offering and sacrifices for God : and 12. And thereupon set a Day for the Worship of the God of *Israel*, by solemn Sacrifices and Offerings ; inviting *Moses*, *Aaron*, and the chief



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Aaron came, and all the elders of Israel to eat bread with Moses father in law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, what is this thing that thou doest to the people? why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God.

16 When they have matter they come unto me, and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses father in law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee: thou art

19 Harken now unto my voice, I will give thee counsel, and God

Heads of their Tribes, to Feast upon the remains of the Offering with him, after the Service was over.

13, 14. Next Day was appointed as a Court Day for Tryal of Causes, and resolving Debates amongst the People. *Moses* was himself the only Judge; and the Causes so many as took up the whole Day, and he had scarce time enough left to refresh himself in. *Jethro*, observing what a prodigious Task this must be for one Man, asks him at Night how he comes to undertake so intolerable a burden, and manage no better for his own and the People's Advantage?

15, 16. *Moses* made answer, he knew not well how to help it. The People must have Rules to direct them by, and decide the Doubts and Controversies; Justice must be done, and he had none but himself to do it for them.

17, 18. *Jethro* told him he saw no manner of Necessity for a thing so hard upon him, and that must, in a little time, wear him out, and destroy him. And all for want of entering into a Method that would lighten his burden, and become more effectual to the People's Advantage.

not able to perform it thy self.

19, 20. For it will be enough, says he, for you to attend upon God, receive Laws and Directions from him

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shall be with thee :  
be thou for the people to Godward, that thou mayest bring the causes to God :

20 And thou shalt teach them ordinances, and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all seasons : and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge : so it shall be easier for thy self, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel : and made them heads over the people, rulers of thousands, rulers of hundreds,

him, both in Religious and Civil Matters, and let others be found out sufficient to see them executed in all common Causes ;

21, 22, 23. Be advised then by me. Divide and rank your People into several Districts ; sort them into Numbers greater or less, one under another ; and get a Choice of the most eminent Persons for Piety, Wisdom and Integrity, to preside as Judges over these several Divisions you shall find them best qualified for ; let them dispatch ordinary Causes, and be you concern'd only in such as are of the greatest Weight and Importance, as they shall refer them to you, This will make the whole Affair easie to them and you ; and the People will find a quicker dispatch of Business, and more to their Satisfaction. Only wait whether God will approve of what I say, as I am perswaded he will.

24, 25, 26. In fine, Moses was mightily pleased with the Scheme given him by this wise and grave Man ; and God was pleased to approve he should enter upon it. The Divisions and Districts were accordingly made, the Judges were chosen, Causes were decided in those lower Courts every Day to universal Satisfaction ; and Moses, having none

World, rulers of fifties, and  
 2. 12. rulers of tens.

25 And they judged  
 the people at all sea-  
 sons: the hard causes  
 they brought unto  
 judged themselves.

27 ¶ And Moses  
 let his father in law  
 depart; and he went  
 his way into his own  
 land.

but the weightiest Concerns left  
 to him, was at more liberty to  
 attend upon God, for his Will and  
 Directions.

27, *Jethro* having paid his Vi-  
 sit, and done the best Services he  
 could to his Son in Law, took  
 leave, and return'd home to Mi-  
 dian †.

† See Numb. 10. 29.



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CHAP. XIX.

The CONTENTS.

*The Time of the Israelites Arrival at Sinai. God orders Moses to prepare the People for the Reception of their Law. The Manner and Reason of that Preparation. They enter into Covenant with God. The Terms of that Covenant. The terrible Circumstances wherewith the Law was delivered. Moses himself affrightned at them. The People charged to keep their Distance from the Mount: With the Reason of it.*

1. **I**N the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

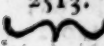
3. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4. Ye have seen what I did unto the Egyptians, and how

1. **B**Ut to go on: It was Three Months from their first Departure from Egypt that the Israelites reached this famous Mountain. For some while they stay'd at Horeb, (one of the lower Tops of one and the same Hill,) and now, by Divine Appointment, came and pitched at the Foot of Sinai, the highest Top thereof.

3, 4. Upon this Top the Cloud of Glory rested, God now intending from thence to deliver to them that great and special Part of his Divine Laws that respected their peculiar and moral Duties toward himself, as their Lord and Governor; and to one another as the necessary Means of a sociable and happy Life: And all this with such Circumstances, in the Manner of delivering



Y. World, I bare you on eagles wings, and brought you unto my self. <sup>2513.</sup>  livering these Precepts, as might best serve to affect the Minds of them, and their Posterity, with such reverential Awe as would engage their careful Obedience to them. Preparatory to which, *Moses* was commanded to summon the People, and first, in most pathetic Terms, to represent to them the former Mercies and Deliverances God had wrought for them, how miraculously he had set them out of the Reach of their Enemies, and conducted them hither, to live under his own Heavenly Government and Direction.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all the people: for all the earth is mine.

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 ¶ And *Moses* came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

5, 6. Then, to propose to them to enter now into solemn Covenant with God. Engaging, for themselves, to live up to the Laws he was now about to prescribe for their Conduct; and thereupon receiving, on God's Part, the Promise of being honour'd with the high Privilege of becoming his peculiar Church and People, enjoying the Benefit of such Laws, and being under the Guard of such a special Providence, as no other Nation should be blessed withal\*.

7 *Moses* immediately did this Message to the Heads of their several Tribes, and required a plain Answer to so happy a Proposal.

\* *Ver. 6. A Kingdom of Priests. Or, a Princely Nation. The Word Cohen signifying both Prince and Priest. And both St. Peter and St. John seem to have comprehended both these Acceptations, when they stile Christians, A Royal Priesthood, 1 Pet. ii. 9. And Kings and Priests unto God, Rev. i. 6. Meaning thereby no more than, A holy Nation; i. e. A People honoured so highly as to be dedicated to the special Service and Worship of God, and to be in Covenant with him. The greatest Dignity any Nation can enjoy.*

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8 And all the people answered together, and said, All that the LORD hath spoken, we will do.

8. The unanimous Voice was, That they would thankfully and chearfully submit to it.

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And Moses returned the words of the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

9. *Moses* was then order'd to acquaint them, That though the Delivery of this great Part of their Law would be from God to *Moses's* own Person, yet the People should themselves distinctly hear it, as deliver'd to themselves too; and that with such solemn and tremendous Circumstances, as might be sufficient to strike them with perpetual Reverence to the Laws

themselves, and a constant Regard to *Moses* as the true Minister of God.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctifie them to day, and to morrow, and let them wash their clothes,

10, 11. Moreover, the better to fit them for the Reception of what was in so very solemn a Manner, to come from Heaven, as the chief Rule of their Lives; The whole Body of the People was commanded, for two Days, to dedicate and devote themselves to God, and Religious Duties, by such Washings and outward Purifications, as were the Signs of the inward Purity and Devotion of the Mind; by Abstinence from all kinds of Pleasures,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people, upon mount Sinai.

even such as were otherwise lawful; and to give themselves up to Fasting and Prayer, against the Third Day, when the Divine Majesty was to appear, and deliver these Laws to them.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border

12, 13. And, for a still stronger Impression of Reverence to the Author and Authority of these Laws, express Warning was given, That none of the People should dare to approach even so far as to the Foot of the Mount, till such a Signal should

Y. World. of it : whosoever  
 2513 toucheth the mount,  
 shall be surely put to  
 death.

13 There shall not  
 an hand touch it, but  
 he shall surely be sto-  
 ned, or shot through ; whether it be beast or man, it shall not  
 live : when the trumpet soundeth long, they shall come up  
 to the mount.

14 ¶ And Moses  
 went down from the  
 mount unto the peo-  
 ple, and sanctified the  
 people, and they  
 washed their clothes.

15 And he said un-  
 to the people, Be rea-  
 dy against the third day : come not at your wives.

16 And it came to  
 pass on the third day  
 in the morning, that  
 there were thunders  
 and lightnings, and  
 a thick cloud upon the  
 mount, and the voice  
 of the trumpet ex-  
 ceeding loud ; so that  
 all the people that was  
 in the camp trembled.

17 And Moses  
 brought forth the  
 people out of the  
 camp to meet with  
 God, and they stood  
 at the nether part of  
 the mount.

18 And mount Si-  
 nai was altogether on  
 a smoke, because the  
 LORD descended up-  
 on it in fire : and the  
 smoke thereof ascend-

should give them Notice to draw fo-  
 near as to hear the Words of the  
 Law : And this upon pain of imme-  
 diate Death to whoever or what-  
 ever should exceed the Limits pre-  
 scribed them.

14, 15. *Moses* gave them all these  
 Particulars. The Fast was kept,  
 all Work was suspended, all Plea-  
 sures (even those of the Marriage-  
 Bed) abstained from, and every  
 Thing in Readiness against the ap-  
 pointed Day.

16, 17, 18. Accordingly, at the  
 Time, the Divine Majesty exerted  
 itself, from the *Cloud of Glory*, in  
 such dreadful Appearances of thick  
 and dark Clouds, intermixed with  
 bright and terrible Lights ; the  
 Thundrings and Flashes from  
 which were so amazing, that the  
 whole Mount seemed to be all on  
 Fire, and trembled with Convul-  
 sions as of the most shocking Earth-  
 quake. At the same Time the An-  
 gels †, the Ministers of Heaven, and  
 Attendants upon the *Divine Glory*,  
 summon'd the people by a Voice  
 resembling that of a Trumpet, but  
 loud and terrible beyond all hu-  
 mane Art or Expression. These  
 extraordinary Tokens of the Divine  
 Majesty put the whole Camp into  
 an unspeakable Consternation ;  
 which being abated, as the Light

† Psal. civ. 4. Deut. xxxiii. 2, 3.

## Chap. XX.

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ed as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount, and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests, and the people

and Thunder remitted and became more bearable, *Moses* conducted them to the Place they were appointed to hear in.

19, 20. Nay, while the Heavenly Lights and Voices were at the height, *Moses* himself was under such Astonishments †, as to declare † See Heb. xii. 21. he could not bear it; till God was pleas'd to comfort him, by bidding him not fear, but come up to the Mount; which he then accordingly did.

21, 22. He had been there but a little while, when God, foreseeing the daring Curiosity of some of the People, sends *Moses* down to them, to renew the strict Orders before given about keeping their Distance from the Mount. And to charge such as were appointed to minister in sacred Offices, to prepare themselves in the most exact Manner, according to the Rules before given; [Ver. 10, 11, 15.] for fear the Violation of any of these Orders, should cost them their Lives.

23. *Moses* reply'd, That the Charge he had already given, was so express and severe, that there was no Occasion to go down and repeat it; there being no Question but they would observe it, out of regard to their own Lives.

24. But God told him, He was not enough sensible of the Inclinations of a people who were likely to grow bolder than he imagined: And therefore bad him make no Delay, but go and give fresh Order about the Matter; and charge,

That



Y. World. break through, to That only himself (the great Leader  
 2513. come up unto the and Law-giver) and Aaron (that  
 LORD, lest he break was intended to be the High-Priest)  
 forth upon them. should dare to ascend the Mount;  
 but Priests and People should patiently wait below, till  
 all was over, as they valued their Lives.

25 So Moses went 25. Which being done, and Mo-  
 down unto the people, ses and Aaron returned to that Part  
 and spake unto them. of the Mount, appointed as his  
 most convenient Station between God and the People,  
 God deliver'd the Law, in the following Words.

## CHAP. XX.

### The CONTENTS.

*The Moral Law, or Ten Commandments given.  
 The Preface introducing them. The Thunders and  
 Lightnings from the Shechinah or Divine Cloud  
 of Glory, repeated after the Delivery of them. The  
 Peoples Consternation, and Request, That no other  
 Laws might be given in this terrible Manner, but  
 come from the Mouth of Moses. God complies  
 with them. The Prevention of Idolatry one main  
 End of the Delivery of the Law with this Solemnity.  
 Orders about Altars, for the same Purpose.*

1 **A**ND God spake  
 all these words,  
 saying,

2 I am the LORD  
 thy God, which have  
 brought thee out of  
 the land of Egypt,  
 out of the house of  
 bondage.

ved from God, and particularly that of their miraculous  
 Deliverance

1, **T**HE following Precepts then,  
 2. though such as, in the main,  
 cannot but be obligatory upon all  
 Mankind, from that essential Re-  
 lation they bear to God their Crea-  
 tor, and to one another; were yet  
 proposed to the *Israelitish* Nation,  
 with a peculiar Obligation from  
 the special Mercies they had recei-  
 ved from God, and particularly that of their miraculous  
 Deliverance



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Deliverance from Egyptian Slavery, to become his Favourite Church and People. The Commands are these †:

3. Thou shalt have no other gods before me. I. 3. That we acknowledge and believe One only God, the infinite, and omnipotent Creator and Governor of all Things: And make him the sole and only Object of our Adoration and Worship.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thy self to them, nor serve them: for I the LORD thy God am a jealous God; visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me:

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

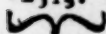
7 For the wrath of it shall reach their latest Posterity: No succeeding Generation shall be able to escape these just Punishments, (but rather feel them in the greater Degrees,) without a careful Reformation of such Practices. While, on the contrary, God will never fail, through all Ages, to encourage his true and

II. 4, 5, 6. That, as God is a Spirit, we think upon and worship him with our Minds; not daring to resemble or represent that all-perfect Nature by any Image, Picture, or Draught of any Creature whatever, whether of the Heavenly Bodies, the Sun, Moon, or Stars, or of any Earthly Animal; nor worship him by the Help or Intervention of any such false Resemblance; all Actions, Gestures, or Postures, bespeaking religious Worship, Honour, or Reverence to such Things, being the Capital Sin of Idolatry. A Sin which God looks upon as the highest Slight and Contempt on himself, whose infinite and just Right to our Services will suffer him to bear no Rival in his Worship. And which therefore he will be sure to punish with most signal Judgments, (but especially upon his own Church and People) and in such Manner, that the woful Effects of it shall reach their latest Posterity: No succeeding

† See and compare Deut. v. 6. to 22. Where these same Commandments are paraphrased with such Variety or Additions as either the Text requires, or as I thought proper and convenient for giving the Reader a more large and extensive Notion of these important Duties expressed or included in the Decalogue.

Steady

Y. World. *steady Worshippers, with every suitable Blessing, Favour and Prosperity.*



7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

*true. Nor shall any Person swear, at all, upon any light and needless Occasions, in common Conversation: Both these being such Instances of Irreverence to the Majesty and Perfections of God, as that, if no humane Law takes hold of them, God will himself be sure to punish for them, in a very terrible Degree.*

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work.

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates.

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day and hallowed it.

*upon another account also, viz. As You are, hereupon, commemorate not only God's Rest from his Work of the Cre-*

III. 7. No Man shall presume to use the Name of God, or appeal to him by way of Oath, in any Promise, that he either knows he cannot, or does not fully design to perform; or in affirming or denying any thing, but what he knows, or fully believes to be

IV. 8, 9, 10, 11. Be particularly careful in observing the Sabbath-Day, by setting it apart from all common Business and Employments, and devoting it to the Worship and Service of God. In Conformity to God's own original Institution, when, having created the World, in the space of Six Days, the Divine Wisdom was pleased to allow the same Portion of Time for our secular Works and Care; but to appoint every Seventh Day to be spent in Religious Offices and Duties; in Commemoration of that great Work of the Creation; in Acknowledgement of Him the great and only Author of it; and of our dutiful Obligations to that infinite Power and Bounty that thus furnished out this World for our Habitation and Enjoyment: Thereby establishing this Duty, of the pious Observation of the Sabbath, as equally incumbent upon All Mankind. But it is especially so upon You, the Israelites

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tion, but your † Own Rest and Deliverance from Egyptian Bondage. Wherefore You are to be particularly careful in sanctifying this Day to Religious Exercises, by not only suffering your whole Families, and all that belong to you, whether Man or Beast, to enjoy perfect Rest from all Labour on it; but also by obliging and restraining them from all kinds of such Employments; unless such as are absolutely required upon account of Necessity or \* Charity.

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V. 12. Honour thy Father and thy Mother: that thy days may be long upon the land which the LORD thy God giveth thee.

V. 12. Next to God, all due Regards are to be had to your Governors and Superiors upon Earth. But especially towards Parents, to whom their Children are to pay, in Words and Actions, a most careful Degree of Love, Reverence and Respect; in obedient Compliance with all their just and lawful Commands, and in a dutiful Observance and Care of their Persons. A Duty of such Importance to true Religion, and the good Government of Mankind, That, as the Neglect of it shall be severely punished; so, for Encouragement of its careful Performance, God is pleased to promise to reward it with many Instances of temporal Blessing; and to answer the pious Prayers and Blessings of such Parents upon such dutiful Children, in prolonging their Lives, and advancing their Prosperity even in this World.

VI. 13. Thou shalt not injure or assault the Person of another, much less deprive him of his Life; which is never lawful, but in Cases of necessary Self-Defence, or in Judicial Proceedings, upon Crimes deserving that Punishment †.

VII. 14. Thou shalt not commit adultery. And as a Man's Wife and near Relations are the dearest

† Compare Gen. ii. 3. with Deut. v. 14, 15.

\* See Mark ii. 27. Luke vi. 1,--5. Luke xiii. 15, 16.

† Ver. 12. Note. It is agreed by all good Interpreters; and the Nature of the Thing itself, and of the Scripture Language, obliges us to suppose, That these Commands are only short Heads or Summaries of our moral Duty; and are designed, under One or more principal Instances, to comprehend all other plain Particulars thereof; as also those Exceptions and Restrictions with which Reason, or other Parts of Scripture, show, they are to be understood.

**Y** World. Things next to himself; and one's Chastity and Honour as valuable even as Life; None shall enjoy, or lustfully desire to enjoy, any other Woman but his own Wife: But shall especially abstain from all Violation of the Rights of the Marriage-Bed, and from such incestuous Acts as are, or shall be hereafter forbidden; as the most criminal Instances of Uncleanliness.

**15** Thou shalt not steal. **VIII.** 15. Nor shall the Right and Property in the Goods or Possessions of any Man, be any more \* invaded than that of his Person. No Man shall wrong another of what is his own or his just Due, by Violence, Robbery, Cheat, or crafty Over-reaching in his dealing with him.

**16** Thou shalt not bear false witness against thy neighbour. **IX.** 16. Tender Regard is to be had too to the Interests \* and Reputation of all Men, in Words as well as Actions. None ought to revile, slander, or wrongfully defame another, in his Conversation; and particularly, give no false Testimony against him, or his Cause, before a Judge.

**17** Thou shalt not cover thy neighbours house, thou shalt not cover thy neighbours wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

**X.** 17. And finally, for a Prevention of all Acts of Injustice between Man and Man: No Person shall so much as earnestly wish for, or secretly design, any Opportunity of taking away, or enjoying, what is the Right of another, in any Instance whatever. But all, from the highest to the lowest, are to be industrious to improve, and contented with, the Goods and Enjoyments it pleaseth Providence to bestow upon them.

**18** ¶ And all the people saw the thundrings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

**18** To go on now: As God was pleased, for their greater Attention and Awe toward these Precepts, to introduce them with the dreadful Circumstances before-mentioned; (which Circumstances were suspended during the Time they were delivered to the People) so, to make these Impressions the more lasting upon their Minds, so soon as he had pronounced them, He repeated the same Thunders, Lightnings, and

\* See and compare Levit. xviii.



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dreadful Tokens of his Presence and Majesty. At which the Body of the People were so terrify'd, that they fled from the Foot of the Hill, to the Camp from whence they came †.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

19. And, by the chief Heads of their Tribes, sent to Moses, to request of him, that, by his Intercession, he would obtain of God, to deliver whatever Precepts or Ordinances he had further to appoint them, not in this dreadful Manner, immediately from himself, which they could not bear; but to communicate them to Moses, to be, by him, delivered to them; and promising to receive them with the same Reverence and Respect as if they came from his own Heavenly Voice.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

20. Moses sent them word, It should be, for the future, as they desired; but that, in the meantime, they should be under no Fear of their Lives; for that God intended no more, by this dreadful Appearance, than to impress the highest Awe and Regard to this moral and special Part of his Law, upon their Minds; and to keep them steady to the Performance of that Engagement they had made to the exact Observance of it.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

21, 22, 23. Accordingly the People continued in their Camp, while Moses, alone, remained in the Cloud of Glory; from whence, at several Times, \* he brought down to them such further Laws and Directions as God appointed for their future Conduct and Government. Mean while commanding him to represent to them, in the most pressing Manner, what plain and signal Demonstrations they had now

† See Deut. v. 23,--27.

\* See Deut. v. 31, 32.



Y. World,  
2513.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

had of the Divine Presence amongst, and Government over them. And to warn them, That one of the principal Designs of the solemn and affrightning Tokens of his Majesty and Power was, to secure them and their Posterity from all kinds of Idolatrous Worship, especially that of representing him by any *Images* or *Figures*, thought of the most costly and splendid Materials whatever. A Sin he foresaw they would hereafter be very liable to be tempted to, by the general and superstitious Practices of the Nations about them †.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee.

24. To prevent them from other Instances of which false Worship, he expressly order'd, That, during their Travels in the Wildernesse, they should erect no lofty and elaborate Kinds of Altars to offer their Sacrifices upon; (a thing the *Heathen* People placed so much superstitious Devotion in) but make them of Turfs or Sods of Earth, for present Use only: For that the Divine Presence and Blessing upon their Services, (in whatever Place he appointed for his Worship) would be as certain and effectual, nay much more, than with the most pompous Preparations of such mere external Matters.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewen stone: for if thou lift up thy tool upon it, thou hast polluted it.

*Heathen* Superstition,

26 Neither shalt thou go up by steps unto mine altar, that

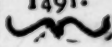
25. Moreover, That in such Places where they could get nothing but Stone to build their Altars of, they should be natural and unpollished, and the whole Structure plain and simple as they could make it. All affected Curiosity in that Point, being an Approach to and rendring it unfit for his Service.

26. In fine, That they should be built low; the Steps ascending up to them short and convenient; to

† See Deut. iv. 15, 16, &c.

thy nakedness be not prevent any naked Parts of the discovered thereon. Priests Body † from being seen by the People below; and be as opposite as possible to the Unseemliness and Immodesty that accompany'd the Worship of Idolatrous Nations, upon their extravagantly high and lofty Altars,

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† *Per. 26.* That thy nakedness be not discover'd thereon. Note, *The Garments worn in these Countries, were perfectly loose, and very light about the Body, easily blown aside, so as to discover the Flesh of any one that walked upon an Ascent above another Person; especially if his Strides were long and abrupt. To prevent the Inconveniencies whereof; when the Altar in the Jewish Temple (which was of a larger and higher Size than those used in their Travels) was to be erected, The Priests, at the Time of their Ministration, were appointed to wear Breeches, which no other Persons did. More Particulars, about the Opposition of this Injunction to Heathen Usage, The Reader may see in Dr. Spencer, de Leg. Heb. Lib. II. Cap. 5.*



CHAP. XXI.

The CONTENTS.

*Laws about Justice towards Servants or Slaves. Of Murder and Manslaughter. Of smiting a Parent, or cursing them. Of Men-stealers. Of smiting, and hurts done by Quarrels. Of Injuries done by, or to a Beast.*

**N**OW these are the judgements which thou shalt set before them.

1. *Moses* was directed to prescribe them several other particulars; some whereof are only Enlargements upon the foregoing Precepts, others relating to the Ceremonial manner of Worship, under the present Dispensation. And first, of such *Judicial* Laws as respected the *Civil* Government, and the Rights between Man and Man.

2. If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.

3. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her masters,

**T**HE chief heads of the Moral and Essential Rules of Religious Duty, respecting God, and our Neighbour, being thus so-

lemnly given; *Moses* was directed to prescribe them several other particulars; some whereof are only Enlargements upon the foregoing Precepts, others relating to the Ceremonial manner of Worship, under the present Dispensation. And first, of such *Judicial* Laws as respected the *Civil* Government, and the Rights between Man and Man.

2. In the Case of Servants or Slaves: Whoever, through Poverty, sells himself for a Slave, or is sold by the Judges as a Criminal, shall serve but for six years. [See *Levit. 25. 39. Deut. 15. 12.*]

3. He shall then be free, and so shall his Wife and Children, if he brought in and sold them along with himself.

4. But if a Wife were procured him by his Master, during his Service, or appointed him by the Magistrates that sold him, only to breed Slaves by; then, if he leaves his Service, he shall leave the Wife and

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and he shall go out by himself.

5 And if the servant shall plainly say. I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post, and his master shall bore his ear thorow

and Children, as the Master's proper Goods and Possessions.

5, 6. But if, out of respect to his Master, or Love to the said Wife and Children, he deliberately resolves to stay in the Service, and signifies that resolution to the Magistrates in his Master's Presence, his Ear shall be bored in token of † a lasting Servitude, and he shall be his Slave till the Year of Jubilee sets him free of Course, or till his Master's Death. [Levit. 25. 40, 46.]

shall bore his ear thorow with an awl, and he shall serve him for ever.

7 And if a man sell his daughter to be a maid-servant, she shall not go out as the men servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife, her food,

7. An Hebrew Maiden, thar by her Parents Consent, is sold for a Servant to any Person, shall have better Conditions than a *Man slave* hath, viz.

8. She may be taken in Marriage by the Master, or his Son; and, in case such a Contract made with her by either of them, be not performed, by reason of any after dislike to her Person; it shall be free for any of her Relations to buy out her Freedom when they please. Nor shall such a Master have Power over Family but her own.

9, 10. And, upon her Marriage with the Son, the Father shall portion her as his own Daughter, and the Son treat her in all respects as a Wife. No second Wife (if he takes another) shall debar her

† Ver. 6. Shall bore his Ear through with an Awl. Mark-  
ing him for his own, and setting the Mark upon such a part of his  
body as denotes his Obligation to hearken, and constantly to attend  
his Master's Orders. See Johan. Doughtai Analoc. Sac. in locum.



Y. World her raiment, and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

shall set her free, if she Deut. 15. 12, 13, 17]

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die.

him to Tryal and Execution. [See Deut. 19. 12. 1 Kings 2. 28, 29]

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

proved upon him, by sufficient Evidence, and the Man be found in his Custody, he shall suffer.

of any of her Conjugal Rights or Duties.

11. And lastly, if the Master denies either to marry her to himself, (according to his Engagement) or to his Son, or refuseth to let her Friends buy her out; the Law be at marriageable Age. [And see

12. In Cases of Injury upon the Person or Goods of another. First, all rash and wilful Murder shall be punished with Death.

13. But he that kills another involuntarily, and by mere accident, shall have a place of Refuge to flee to; till the case be try'd, and the Judges clear him. [See Deut. 19. 3, 5. Numb. 35. 11, 12.]

14. But that place shall be no Security to any rash and wilful Murderer. The Altar it self shall not protect him, (be it for the Murder of a *born Israelite, Profelyte, or Heathen,*) but the Officers shall take him from thence, and forthwith bring

15. Whoever strikes either of his Parents, (especially so as to hurt or wound them,) shall be punished with Death.

16. Whoever steals any Man, though it be but a *Slave*, with a design to sell him again (especially to a *Heathen*,) shall die for the same. And though he has not actually sold him, yet if the design be clearly

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

[See Math. 15. 4. Mark 7. 10.]

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed;

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: onely he shall pay for the loss of his time, and shall cause him to be thorowly healed.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand, he shall be surely punished:

21 Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money.

vice of him. And then his loss of that shall be his only Punishment.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished, according as the womans husband will lay upon him, and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life.

17. It shall be Death too not only to attack the Person, but even in Words to curse, or outrageously to revile the Character of a Parent.

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18, 19. Whoever wounds another, in a private Quarrel, so as to confine him to his Bed, shall, upon his Recovery, pay all Charges for loss of Time, for the Pain he has endured, and for the Cure, as the Magistrates, upon hearing of the Cause, shall determine.

20. Whoever beats a Servant (tho' a *Gentile*) to Death upon the spot, whether he actually designed to kill him or no, shall be treated as a Murderer.

21. However, if the Slave lives some considerable time after his Wounds, and then die of them; it shall be concluded he did not intend to kill him, and lose the Service of him. And then his loss of that shall be his only Punishment.

22. If any Person, in the heat of Passion, or Quarrel, strikes a Woman with Child, and makes her miscarry, he shall pay her Husband such reasonable Fine as the Judges shall inflict upon him.

23. And if the Woman her self die, as well as the Child, he shall be found Guilty of Murder, and die for the same.

Y. World. 24 Eye for eye,  
2513. tooth for tooth, hand  
for hand, foot for  
foot.

25 Burning for  
burning, wound for  
wound, stripe for  
stripe.

26 ¶ And if a man  
smite the eye of his  
servant, or the eye of  
his maid, that it pe-  
rish, he shall let him  
go free for his eye  
sake.

27 And if he smite out his man-servants tooth, or his  
maid-servants tooth, he shall let him go free for his tooth  
sake.

28 ¶ If an ox gore  
a man or a woman  
that they die, then the  
ox shall be surely  
stoned, and his flesh  
shall not be eaten:  
but the owner of the  
ox shall be quit.

29 But if the ox  
were wont to push  
with the horn in time  
past, and it hath been  
testified to his owner,  
and he hath not kept  
him in, but that he  
hath killed a man or a  
woman, the ox shall  
be stoned, and his  
owner also shall be  
put to death.

30 If there be laid  
on him a sum of mo-  
ney, then he shall give for the ransom of his life, whatso-  
ever is laid upon him.

24, 25. In all lesser Injuries  
upon the Bodies of Men, as beat-  
ing out a Tooth, an Eye, or main-  
ing a Limb, full Recompence shall  
be made, either by sufficient Fine,  
or by a Corporal Punishment of  
the same kind with the Injury  
done.

26, 27. And whoever, by un-  
merciful Usage, deprives his Ser-  
vant (even though a *Gentile* one)  
of any Limb or Member, shall give  
him out his Freedom in Recom-  
pence for it.

28. As to other kinds of Injury,  
not done immediately by a Man's  
self, but his Beast; as if an Ox,  
for instance, without the Owner's  
fault, kills any Person, the Beast  
† shall be killed, his Flesh, if eat-  
able, shall be made no use of; but  
the Owner shall be excused.

29, 30, 31. But if, in such a  
Case, the Beast be known, and  
proved to have been a Mischievous  
one before, and that the Owner  
had fair warning of it; it shall then  
be imputed wholly to his Neglect,  
and he shall not only lose his Beast,  
but his own Life too; or else be  
sufficiently fined, as the Judges, upon  
fair hearing, shall think fit to deal  
with him, for so high a Damage as  
that of the Life of Man.

# Chap. XXI. Book of Exodus.

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31 Whether he have gored a son, or have gored a daughter, according to this judgement shall it be done unto him.

32 If the ox shall push a man-servant, or a maid-servant, he shall give unto their master thirty shekels, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein:

34 The owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his.

35 ¶ And if one mans ox hurt another, that he die, then they shall sell the live ox, and divide the money of it, and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in, he shall surely pay ox for ox, and the dead shall be his own.

32. If the Person, so killed, be only a Slave, and no near Relation of the Party he belongs to; the Beast shall be lost, and a damage of thirty Silver Shekels levied upon the Owner (i. e. about three Pound ten Shillings.)

33, 34. By whatever Negligence, or Careless Proceeding any one is the Cause of losing another's Beast; he is to take the dead Beast to himself, paying the Owner to its full Value.

35, 36. Where one Beast kills another by pure unforeseen accident, they shall be both valued, and the loss made equal between the two Owners. But if it be done by a Beast known for a Mischievous one [as in Ver. 29.] the Owner shall take the dead one, and pay the full price of it.

CHAP.



## CHAP. XXII.

## The CONTENTS.

*A Continuation of Laws Political and Moral, with Penalties for the breach of them. Of House-breaking, Theft, and Restitution of stoln Goods. Of Trespass and Damage. Of Trust. Of Borrowing. Of Fornication. Of Witchcraft. Of lying with a Beast. Of Idolatry. Of Oppression. Of Usury. Of Pledges. Of Contempt of Magistracy. Of First-fruits and First-born. Of eating torn Beasts.*

- 1 **I**F a Man shall steal an ox, or a sheep, and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.
- 2 **I**f a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.
- 3 If the sun be risen above him, there shall be blood shed for him: for he should make full restitution: if he have nothing, then he shall be sold for his theft.
1. **W**Hoever steals Ox or Sheep, and kills or sells it, showing thereby a perfect design to conceal, and persist in his Theft; shall, upon Conviction, be obliged to restore *five times* the value of the one, (as a greater restraint from stealing so valuable and useful a Creature,) and *four fold* for the other †.
2. To kill a House-breaker, in the very fact, if it be in the Night-time, shall be esteemed no Murder, but Self-defence. It being presumed such an one comes with a murderous as well as thievish Intention.
3. But if it be in the Day-time, it shall be Murder to kill him, being only a bare Thief. His Punishment shall be such a Restitution as the Law directs. And if he be not able to make that, he shall be sold for a *Slave*.

\* See Levit. vi. 1. 6.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

5 ¶ If a man shall cause a field, or vineyard to be eaten, and shall put in his beast, and shall feed in another mans field: of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed therewith; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money, or stuff to keep, and it be stolen out of the mans house, if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand to his neighbours goods.

9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges, and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or

4. And, in case he has not made away with the Goods, his Fine shall be only double the value.

5. All Trespasses and Damages upon a Neighbour's Grounds, committed on purpose, or through perfect Negligence, shall be recompenced to the full.

6. In Damages by Fire, spreading from one Man's bounds into anothers, the Matter shall be try'd and examined how far it was by Carelessness, and Restitution shall be made accordingly.

7, 8. Goods stolen from one that had them in Trust and keeping for another, shall be restored to double the Value, by him that stole them. But if he cannot be discovered, the Owner shall have an Action against him to whose Trust he committed them; and the Judges must determine whether they were lost through his want of Care, or not.

9. And if they were, be the Goods what they will, he shall pay double Damages.

10, 11, 12, 13. And whoever takes any thing in Trust, (to be paid for his trouble of keeping it,) shall

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shall

Y. World. a sheep, or any beast  
2513. to keep, and it die, or  
be hurt, or driven a-  
way, no man seeing  
it.

11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods, and the owner of it shall accept thereof, and he shall not make it good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

16 ¶ And if a man entice a maid, that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast, shall surely be put to death.

shall be bound to purge himself up on Oath, as to any Damage or Loss of it. If it appears he did not take the same Care of it as he did of his own, but converted it to his own Use, or lost it by Negligence, he shall make it good; if otherwise, he shall be clear of it.

14, 15. So, in borrowing or hiring any thing that comes to Damage or Loss, if the Owner be present, and sees the Damage come by no ill Use, or Negligence, but was unavoidable; nothing shall be paid for it. But if it came to harm in his Absence, it must be made good.

16, 17. Whoever defiles any Maid, [though not betrothed in Marriage. See Deut. 22. 24, 25.] shall be obliged to Marry her, if her Friends insist upon it; and if not, shall give her a sufficient Portion in recompence for the Disgrace to her and her Family.

18. Witchcraft, and all dealing in Magical and Diabolical Arts shall be punished with certain Death.

19. Also lying carnally with any Beast shall be Death without Mercy.

20. An

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

two Witnesses, be condemned for an *Idolater*, and stoned to Death. [See more in Deut. 17. 1---- 7.]

21 ¶ Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

behaviour would be the highest Ingratitude to Providence, in a People that were, once and so long, themselves Strangers and Slaves too, in the Land of *Egypt*.

22 Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

24 And my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless.

25 ¶ If thou lend money to *any* of my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbours timent to pledge, thou shalt deliver it unto him by that the sun goeth down.

27 For that is his covering only, it is

20. And whatever *Israelite* offers any Sacrifice, or pays any kind of Sacred Worship to any Creature whatever, which is due to God only, shall upon clear Evidence of

21. No hard and vexatious Usage, in Words or Actions, shall be given to a Proselyted *Gentile*, nor even to any Man of a different Nation and Religion. For such Behaviour would be the

22, 23, 24. Great Pity and Regard shall be shown to Widows and Orphans, (and to all Persons that are poor and helpless.) Upon every Insult, and Injustice upon them, God will take the Matter into his own Hands, and, by a Course of revenging Providence, reduce such Offenders to Circumstances as ill or worse than those of the poor Creatures they now despise and oppress.

25. Whatever *Israelite* lends Money to another *Israelite* that is poor, and wants his Assistance, shall do it freely, courteously, and without any Interest for it; desiring nothing but his Principal back again. [See Deut. xxiii. 20.]

26, 27. And upon taking any thing in Security or Pawn for what you lend a poor Neighbour, if it be any part of his wearing Apparel or Bed Cloaths, you shall let him have it every Night, (if he he wants it) to keep him warm with. Because to deprive him of it



Y. World: raiment for his skin : it would be such a piece of Cruel-  
 2513. wherein shall he sleep? ty, as your good and merciful God  
 and it shall come to cannot fail severely to Revenge and  
 pass when he crieth Punish. [See Deut. 24. 12, 13.  
 unto me, that I will  
 hear : for I am gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.  
 28. All due Reverence and Re-  
 spect, both in Words and Actions,  
 shall be paid to Magistrates, Go-  
 vernours, and Officers in their re-  
 spective Places and Stations.

29 ¶ Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.  
 29. Every Man, after Harvest, shall offer some part of the first and best of his Fruits to God, (i. e. to the Priest.) † in acknowledgment of his Divine Bounty and Providence. As he is obliged to do with respect to his first born Son [as be-  
 fore prescribed Chap. 13, 2, 12. of this Book.]

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam: on the eighth day thou shalt give it me.  
 30. And as I before appointed in relation to the first-lings of his Cat-  
 tle, [ibid. Chap. 13.] which shall not be offer'd till they be full eight days old, clean, and strong, and fit for Food.

31 ¶ And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field: ye shall cast it to the dogs.  
 31. And, as you are a Nation, particularly separated from others for my Worship and Service, you shall be punctual in keeping all Rules prescribed in order to keep that Distinction, even in your very Food. As, for instance, you shall never eat of any Creature that is killed by wild Beasts, or dies of unnatural and violent Bruises; because it is not clear of the Blood, and was killed by unclean Animals.  
 [See Levit. 22. 8. Gen. 9. 4.]

† See and compare Deut. xxvi. 1, 9.



C H A P. XXIII.

The C O N T E N T S.

*Instructions to Judges and Witnesses to be just and impartial in trying the Causes of all Ranks of Men. Charity and good Offices to extend to Strangers and Enemies. The Danger of taking Bribes, or Presents. The Land to ly untill'd, and in common, one Year in Seven. An additional Reason for observing the Sabbath. Prevention of all Idolatry, a main End of a great Part of the Law. The three principal and annual Festivals. The Meaning of them, and Rules about them. The Israelites put under the Conduct of an Angel, though God still resid'd amongst them in the Cloud. A Charge to obey the Angels Directions. The Canaanites not to be expelled all at once, and why? Cautions against their Idolatry.*

**T**HOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous Witness.

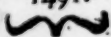
2 ¶ Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment:

3 ¶ Neither shalt thou countenance a poor man in his cause.

1. **L**ET no Judge be prepossess'd with any false or flying Report, nor any Witness bring any false Evidence against a good, or in behalf of a bad Cause, in any publick Tryal.

2, 3. Let perfect Impartiality take place, and let not Justice be perverted; either out of Fear of the Rich †, or in Favour to the Poor; or in Compliance with the † Multitude. [See Levit. xix. 15, Deut. i. 16, 17.]

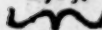
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† Ver. 2. Follow a multitude. Or, *The Rich and Great Ones.*  
*In Rabbin signifies both.*

Y. World.

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4 ¶ If thou meet  
thine enemies ox or  
his ass going astray,  
thou shalt surely  
bring it back to him  
again.

5 If thou see the  
ass of him that hateth  
thee, lying under his  
burden, and would-  
est forbear to help  
him; thou shalt sure-  
ly help with him.

6 Thou shalt not  
wrest the judgment  
of the poor in his  
cause.

careful, it be no Argument to neglect or injure him in a  
just one.

7 Keep thee far  
from a false matter:  
and the innocent and  
righteous slay thou  
not: for I will not  
justify the wicked.

8 ¶ And thou shalt  
take no gift; for the  
gift bindeth the wife,  
and perverteth the  
words of the right-  
eous.

would otherwise be honest and truly impartial.

9 ¶ Also thou shalt  
not oppress a stran-  
ger: for ye know the  
heart of a stranger,  
seeing ye were stran-  
gers in the land of  
Egypt.

Deut. xxiv. 17, 18. and xxvii. 19.

4, 5. Let no private Injuries or  
Animosities hinder any one from  
doing any common Offices of Kind-  
ness and Charity toward another  
Person, or any thing that belong to  
him; even though it be an Ene-  
my, and a Man of a different  
Country and Religion. For the  
very Sence of Humane Nature  
\* renders such Duties indispen-  
sible.

6. And as no Man's Poverty  
shall skreen him in an unjust Cause,  
so let the Judges, and all con-  
cerned in his Tryal, be specially

7. Let them condemn none, but  
upon clear and sufficient Evidence.  
For wherever any innocent Person  
suffers, by the Neglect or Partia-  
lity of the Judge, God himself will  
revenge it upon him, though he  
should escape all humane Punishment.

8 No Judge shall take a Bribe or  
accept of any Present, either for ab-  
solving the Innocent, or condemn-  
ing the Guilty. For Money will  
cloud the Understanding, and  
pervert the Affections of Men that

9. And as all People in general  
[Chap. xxii. 21.] so a Judge, in  
particular, is to see Justice done to  
a Stranger, as well as an Israelite;  
since they have seen and felt what  
a distressed Condition that is, du-  
ring their Servitude in Egypt. [See

\* See and compare Deut. xxii. 1, 2, 3, 4.

# Chap. XXIII. Book of EXODUS.

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10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest, and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive yard.

Beast. And this shall be no Hindrance, at last, to the Advantage of particular Owners. [See Levit. xxv. 2, 3, 4, &c.]

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.

it also as a constant Day of Rest to your Servants and labouring Cattle; in Remembrance of your Release from Egyptian Bondage.

13 And in all things that I have said unto you, be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread seven days,

10, 11. After your Settlement in Canaan, as a Testimony of your constant Trust and Reliance upon the Bounty of Providence, and our of Charity to the Poor, and Mercy to your very Beasts; you shall, every Seventh Year, let your Lands go untilled, to produce a self sown Crop, and your Fruit Trees be in common for the Poor, as well as the Owners themselves. The whole Year's Product of the Earth shall be free to all alike, for the Rest and Refreshment of Man and

12. And though that whole Year shall be a Time of Rest, from Tillage and pruning, both to Man and Beast; the Sabbath Day shall be, all the while, observed with its usual and peculiar Regard. And, beside the Reasons before given for its Institution, (Chap. xv. 25. and xvi. 23) you are to look upon

13. Be cautious of offending in any of these, or the following Particulars of my Directions; and have a special Eye to such of them as are intended to keep you from every Degree of Idolatrous Bondage.

14, 15, 16, 17. Three principal Festivals shall be annually observed, in which all Males (that are of Age and Ability to do it) shall attend upon me, at the stated Place of Worship, with pious Rejoycings

Y. World. as I commanded thee, in the time appointed of the month Abib: for in it thou camest out from Egypt: and none shall appear before me empty:

16 And the feasts of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of in-gathering which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males

18 Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see: a kid in his mothers milk.

sprung: [See Chap. xxxiv. 26. Deut. xiv. 21.]

20 ¶ Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

to celebrate the great Providences over your Nation, by offering some Sacrifice or Oblation to me: *Viz.* The *Passover*, in Memory of the Manner of their Deliverance out of Egypt; that of *Unleavened Bread* following it; The *Wheat-Harvest* Feast, or Feast of *Weeks* or *Pentecost*, (because it was Seven *Weeks* after that of the *Passover*) in Memory of Giving the Law at Mount *Sinai*; And the *In-gathering* Feast, or Feast of *Tabernacles* at the Years end, in Remembrance of your dwelling so long in *Booths* and *Tents* in the Wilderness. [See Levit. xxiii. and Deut. 16.]

shall appear before the LORD God.

18. In the *Passover*-Feast be especially careful of the Rules before prescribed (*Chap.* xii. 10, 14, 15.) about eating it with none but Unleavened Bread, and reserving no part of it uneaten.

19. In your *First-fruit* or *Harvest*-Feast, be sure to imitate none of the *Idolatrous* Rites of your Neighbouring Nations; some of which are no less cruel than Superstitious; as particularly that of boiling a Kid, or Lamb in the Milk of the Dam from whence it

20 God then acquainted *Moses*, That though himself would reside amongst them, by the Symbols of his special Presence in the *Shechinah*, or *Cloud of Glory*; yet he would put them under the immediate Management and Guardianship



ship of one of the principal † *Angels* of his Heavenly Retinue, (and probably the same *Angel* that smote the Egyptian First born, and by whose Voice God delivered the Ten Commandments,) who should conduct them into the Land of Canaan.

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21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

21. With strict Charge for the People to be punctually obedient to his Directions: For that, though but a Minister of Heaven, he acted by God's Authority, and would be sure to punish their wilful and obstinate Breach of his Commands.

22. That, upon their dutiful Compliance with His Directions, God would make all their Prosperity to depend.

† *Ver. 20.* Behold I will send mine Angel. *Note Various are the Opinions of learned Men, who this Angel was. The Jewish Writers take him to have been Michael, of which there can be no absolute Certainty. Many Christian Writers (following the sense of the Ancient Fathers) conclude him to have been no less than Christ, the Logos, and Son of God, who is called, The Great Angel of the Covenant, Mal. iii. 1. But, as there is no such distinguishing Character here given him, our Learned Bishop Patrick, with good Reason, thinks it not safe to understand it of Him, by only the bare Title of, An Angel. To confirm whose Opinion, the 33d Chapter of this Book may not a little contribute. Upon the Sin of making the Golden Calf, God there threatens to withdraw his own Presence, and leave them to an Angel; viz. The same Angel here mentioned, as Le Clerc well conjectures. The Case then seems to me to be this. God here puts them under the Conduct of an Angel, but still resides himself with them in the Symbols of the Cloud; but there, as a Punishment, threatens to withdraw the Symbols of his own special Presence, and leave them entirely to the Angel. Which I think Moses could not have so highly lamented and deprecated, had he understood that Angel to be Christ, The Son of God, and the Great Angel of the Covenant.*

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23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Jebusites: and I will cut them off.

24 Thou shalt not bowe down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water: and I will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs against thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

23. That by *His* powerful Ministry God would subdue the Seven Nations of *Canaan*, and plant the *Israelites* in their Room.

*Canaanites*, and the *Hivites*, and the

24. With further express Warning, That they should never be drawn into Compliance with any their Idolatrous Practices; but, upon every Conquest they gained over them, destroy all the very Materials (how precious soever) of their Superstitious Worship.

25, 26. And to remember, That the Blessings, or Judgments of Heaven, their Prosperity or Adversity, in every Article, would be proportionable to their Observance of these Instructions.

27, 28. In fine, That upon their just Regard to these, they need be in no Pain about the Numbers, Skill, or Courage of their Enemies. For that God would terrify and dishearten them by uncommon Means; and the same Divine Power that sent the *Flies* and *Locusts* upon *Egypt*, would send *Hornets* to sting those Idolaters, and drive them out of their Country.

29, 30. The Cautions before-mention'd were the more necessary to be repeated upon them, because that those Nations were not to be expelled all at once; the *Israelites* being not numerous enough to people all the whole Country immediately

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Degrees; they were the *Israelites* were able enough to stock the whole Territory; and then the routed and dislodged.

31 And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare against thee.

mediately; so that it would be only to let a great part of it lye Waste, and become a Harbour for Wild Beasts to annoy the rest, if they were all cut off in one Year or two. But it was to be done by

to live together, till such Time as the *Seven Nations* were to be utterly

31. Then would God settle them in an Extent of Country agreeable to his former Promise to *Abraham*, (*Gen. xv. 19.*) viz. From the most Easterly Part of the Red Sea to that of the Mediterranean, the Western Bounds; and from the *Euphrates* to that Part of the Arabian Desert, call'd *Shur*, for its North and South Limits. [Which was fulfilled in the Reigns of *David* and *Solomon*. 2 *Sam. viii.* 1 *Kings iv.*]

32, 33. Mean time, That they ought to have as little Conversation with them as possible, unless with such as would renounce their Idolatry, and embrace the Religion of the true God: That thereby they might have the less Temptation to imitate any of their superstitious and wicked Customs; which would end in certain and terrible Calamities upon them.

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## C H A P. XXIV.

## The C O N T E N T S.

*Moses ordered again to ascend the Mount, for further Laws and Directions: Before he goes, he writes down the foregoing Laws, reads them to the People, and enters the whole Congregation into fresh Covenant with God, in mode and form, by Sacrifices, and sprinkling of blood. His ascent into the Mount, the Elders taken part of the way with him, and why. The appearance of the Cloud and Fire. The Circumstances and Time of his stay there.*

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**A**Nd he said unto Moses, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and seventy of the Elders of Israel: and worship ye afar off.

2 And Moses alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him.

very Top of it, whither himself went. At their approach they were to fall prostrate, and worship God, to possess themselves with a greater Reverence toward the Laws to be received from him. The Body of the People, all the time to keep their distance at the foot of the Mountain.

3 ¶ And Moses came and told the people all the words

1, **A**fter Moses had acquainted the People with the fore-mentioned Laws and Injunctions, God ordered him, upon a set Day, to come up again to the Top of the Mountain, where the Cloud of Glory resided, to receive his further Instructions; And to bring Aaron, Nadab, and Abihu, and the other Chief Heads of the Israelitish Families, unto such part of the Mount where they might see so much of the Divine Glory, as to be Witnesses of his immediate intercourse with God, but not to the

3. But he was appointed beforehand to demand of them, whether they seriously resolved to live in Obedi-



of the LORD, and all the judgments : and all the people answered with one voice, and said, All the words which the LORD hath said, will we do.

unanimous Consent.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people : and they said, All that the LORD hath said, will we do, and be obedient.

8 And Moses took the blood and sprinkled it on the people, and said, Behold the

Obedience to the Laws already received, and were ready now to enter into fresh Covenant with God, to become his peculiar People, and be guided by whatever he should hereafter enjoin them for their Conduct and Government ? To which they all gave their una-

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4, 5, 6, 7, 8. Whereupon *Moses* enter'd the foregoing Laws upon Record in Writing. And, the next Day, brought the People to the foot of the Hill ; where, having repeated them again to them, he, by significant Sacrifices and Ceremonies, engaged them in a religious and solemn Covenant with God, *viz.* by erecting an *Altar*, (to represent God, whose Service they were to perform,) and *Twelve Pillars* or heaps of Stone (representing the Tribes of the *People* themselves.) Then Sacrifices were offered up by the accustomed Officers of each Family, (*Aaron* and his Line being not yet set apart for the Ministry,) the Blood of which Sacrifices *Moses* took, and divided into two parts, with one of which he sprinkled the *Altar*, and the *Book of the Laws*, (to signify God's being one Party concerned in this Covenant,) and with the other the *Pillars*, and the *People* themselves, (at least their chief *Heads* and Representatives) as the other Party concerned ; charging them to remember how solemnly they had now bound themselves to God, and were obliged to the dutiful Observance of those Conditions, upon which

Y. World. blood of the covenant  
2513. which the LORD

hath made with you

9 ¶ Then went up  
Moses and Aaron,  
Nadab and Abihu, and  
seventy of the elders  
of Israel.

10 And they saw  
the God of Israel: and  
there was under his  
feet, as it were a paved  
work of saphir stone,  
and as it were the  
body of heaven in his  
clearness.

its Noon Day Light.

11 And upon the  
nobles of the children  
of Israel he laid not  
his hand: also, they  
saw God, and did eat  
and drink.

of their Sacrifices with

12 ¶ And the  
LORD said unto Mo-  
ses, Come up to me  
into the mount, and  
be there, and I will  
give thee tables of  
stone, and a law,  
and commandments  
which I have written,  
that thou mayest teach them.

13 And Moses rose  
up, and his minister Joshua: and  
Moses went up into  
the mount of God.

14 And he said un-  
to the elders, Tarry  
ye here for us until  
we come again unto  
you: and behold, Aa-  
ron and Hur are with

He, on his part, had promised them  
his Blessing and Protection †.  
concerning all these words.

9, 10. When this was over  
the body of the People was sent into  
their Camp again; while Moses  
with the foremention'd Heads of  
the People, went up part of the  
Hill; where the Symbols of the  
Divine Majesty, from the Cloud  
appeared to them with unspeakable  
Splendor and Brightness, even the  
very lower and lesser part of it  
sparkling far above the brightest  
Jewels, and exceeding the Sun in

11. Yet, as awful and glori-  
ous as this Appearance was, it nei-  
ther hurt any of the Elders, nor put  
them into Confusion and Disorder;  
but, when it was over, they retired  
back, and feasted upon the remain-  
great Joy and Satisfaction.

12, 13. Then God ordered Moses  
to come up to the very Top of the  
Mount. He did so, and took Joshua  
(who was to be his Successor  
in conducting the Israelites,) some  
part of the way with him, to be a  
further Witness of his intercourse  
with God.

14. At the same time dismiss-  
ing the rest of the Elders, bidding  
them go and reside in or near the  
Camp, and take Care of the Peo-  
ple's Affairs till his return; espe-  
cially in Judicial Matters, where

† See Levit. xiv. 6, 7. Heb. ix. 14--20.

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you : if any man have any matters to do, let him come unto them.

*Aaron* and *Hur* would be very assisting to them, in any Matters of Difficulty and Importance.

15 And *Moses* went up into the mount, and a cloud covered the mount :

15, 16. In fine, as soon as *Moses* was got up to the Top of the Hill, it was all cover'd with thick Darkness for six Days together ; and he wrapt up in it, as it were, all that time. At the end of which Period, God again manifested himself to him in a glorious and splendid Light, breaking forth from the Cloud, and from whence he conversed with him by an audible

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days : and the seventh he called unto *Moses* out of the midst of the cloud.

conversed with him by an audible

Voice, (probably of an Angel). 17 And the sight of the glory of the LORD was like devouring fire, on the top of the mount : in the eyes of the children of Israel.

17, 18. The People too saw this splendid Light, resembling that of the brightest Flame, all the while he continued in the Mount, which, in the whole, was forty Days and Nights.

18 And *Moses* went into the midst of the cloud, and gat him up into the mount : and *Moses* was in the mount forty days, and forty nights.

CHAP.

## C H A P. XXV.

## The CONTENTS.

*Y. World,* <sup>2513.</sup> *Directions to build the Tabernacle and Ark. Description of the Ark, with the Mercy Seat Their Use and Intention. Of the Table for the Shew-Bread; with the meaning of it. Of the Candlestick, and its Appurtenances. All these to be of pure Gold, or overlaid with Gold; and why Moses charged to work them all exactly by the Model given him.*

**A**ND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering.

3 And this is the offering which ye shall take of them, gold, and silver, and brass:

4 And blue, and purple, and scarlet, and fine linen, and goats hair.

5 And rams skins died red, and badgers skins, and shittim-wood:

1, 2, 3, 4, **G**OD having been pleased to promise his especial Residence amongst the People, and made them his peculiar Church, the first Orders given Moses, now in the Mount, were about a Place for his Solemn Worship, where the Divine Majesty should reside both as their Governor and Protector, and the great Object of their Adoration. This was to be the Tabernacle, with the Ark in it. Which, agreeable to their Travelling Condition while in the Wilderness, was to be a kind of portable Temple, to move along with them. Its Frame, Fashion, Utensils, Ministers, and Service to be such as would be a Model for that more magnificent Temple-Servant in the Land of Canaan †. Toward the building whereof a

† Even as that Temple it self was to be but a figurative resemblance of a more complex and Spiritual Dispensation of Religion under Christ the Messiah [See Heb. viii. 5. with my Paraphrase]

6 Oil for the light :  
spices for anointing  
oil, and for sweet incense :

7 Onyx-stones, and  
stones to be set in the  
ephod, and in the  
breast-plate.

8 And let them  
make me a sanctuary,  
that I may dwell amongst them.

Spices, &c. for Incense and Lamps ; with precious Stones  
and other Ornaments for the Breast-plate, and other Gar-  
ments of the Priests ministring in its Service. [The parti-  
culars whereof shall be described in Chap. 28 and 30.]

9 According to all  
that I shew thee, af-  
ter the pattern of the  
tabernacle, and the  
pattern of all the in-  
struments thereof, e-  
ven so shall ye make  
it.

10 ¶ And they  
shall make an ark of  
shittim-wood : two  
cubits and an half  
shall be the length  
thereof, and a cubit  
and an half the breadth  
thereof, and a cubit  
and an half the height  
thereof.

11 And thou shalt  
overlay it with pure  
gold: within and with-  
out shalt thou over-  
lay it, and shalt make  
upon it a crown of  
gold round about.

Accordingly, he was to collect of  
the People, by way of free Gift or  
Offering to God, as every one was  
disposed, such quantities either of  
the Materials themselves, or what  
would purchase them, as was suf-  
ficient to perfect the Fabrick, viz.  
Wood for the main body of it ; Gold  
to overlay and adorn it ; Silver  
and Brass for its Utensils ; Wool,  
Hair, and Skins to be wrought for  
its Coverings and Curtains ; Oil,

Spices, &c. for Incense and Lamps ; with precious Stones  
and other Ornaments for the Breast-plate, and other Gar-  
ments of the Priests ministring in its Service. [The parti-  
culars whereof shall be described in Chap. 28 and 30.]

9: Of all which God shewed  
him now the perfect Draught and  
Model, with strict Charge to keep  
close to, and not vary in the least  
from it, when he came to build it  
up, or appoint the Circumstances  
of it amongst the People. [See  
Ver. 1. &c. and Ver. 40.]

10, 11, 12, 13, 14. The Ark,  
to be placed in the most private  
and sacred part of the Tabernacle,  
was to be a small Chest or Coffin, of  
an oblong square figure ; of two  
Cubits and a half (i. e. about †  
fifty inches) long ; and a Cubit and  
a half (i. e. about † thirty inches) in  
breadth and height. It was to be  
laid over with Plates of the best  
Gold inside and out. A Cornish  
or Rim of Massy wrought Gold  
was to go round the top of it ;  
(both for Ornament, and for sup-  
porting the Mercy Seat, Ver. 17, 21.)  
four Rings cast of the same Me-

† Cumberland Scripture Weights and Measures.



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12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof, and two rings shall be in the one side of it, and two rings on the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be born with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

of removal in their Travels.

16 And thou shalt put into the ark the testimony which I shall give thee:

10. 8. 16. Into this † Ark was to be put the two Tables of the Moral Law or Ten Commandments written with the finger of God upon the Mount. Which, as they contain the Declaration of God's Will, and are the Instrument of the Covenant between him and his People, are styled the Testimony; and this Ark the Ark of the Testimony or Covenant. Chap. 30. 36, Deut.

17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof; and a cubit and a half the breadth thereof.

17, 18, 19, 20, 21. Another Use of it was, that it was to be close cover'd over with a solid Plate of Gold, of the same Dimensions with it, at each end of which was to be a winged Cherub, beaten out of the same piece with the Co-

† Ver. 16. And thou shalt put into the Ark the Testimony.

Note. The Law was not put into the Ark it self. For then it must have been covered over, and could never have been taken out again; contrary to the very design of it, being an Original to be repaired to for the Authentickness of all Copies. It was put therefore into the Side of the Ark, according to the true Sense of the Expression in Deut. xxxi. 26; and as the most judicious Writers understand it, following the Chaldee Paraphrase upon that Passage. See my Paraphrase on Heb. ix. 3, 4, 5. and Dr. Prideaux Connexion of the Old and New Testament, Vol. 1. P. 123, 124.

yet

18 And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims, on the two ends thereof.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another: towards the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 Thou shalt also make a table of shittim-wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof.

24 And thou shalt overlay it with pure gold: and make thereunto a crown of gold round about.

ver it self; their Wings were to spread over the Cover; their Faces directed to each other, but their Eyes fixed upon the covering, (*denoting that they were the Keepers of the LAW inclosed in the ARK.*) And this Cover, with the two Cherubs upon it, shall be called the Mercy-Seat, viz.

22. Because God intended to make this the constant place of his special Residence amongst the *Israelites*; displaying the Tokens of his immediate and *merciful* Presence, and delivering out his Divine Orders and Commands from between these two *Cherubs*, (the Emblems of the Heavenly retinue of *Angels* attending upon the Divine Majesty.)

23, 24, 25, 26, 27, 28. The next piece of Furniture for the *Tavernacle* was a *Table* of the same Wood with the *Ark*, of the same height with it, but neither so long nor so broad. [See Ver. 10, &c.] It was likewise to be plated over with Gold; border'd and cornished round the Leaf, and below at the Feet; Rings and Staves to carry it by, as the *Ark* had, and of the same costly Materials and Workmanship.

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25 And thou shalt make unto it a border of an hand breadth round about : and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be born with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal : of pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me alway.

People, to be renewed every Sabbath Day, and to be eaten by the Priest. See Numb. 4. 7. Levit. 24. 5, 7, 8, 9. (This was to represent God's constant Residence, and intercourse with his People, by his keeping a Table, as it were, amongst them †.)

31 And thou shalt make a candlestick of pure gold : of beaten work shall the candlestick be made ; his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

32 And six branches shall come out of the sides of it : three branches of the can-

29. All the Furniture of this Table, such as Dishes, Spoons, &c. were to be of solid Gold, and of the best kind. (To signify the Excellency of his Majesty whose House this was, and that Purity of Affections wherewith he ought to be served.)

30. Now the use of this Table shall be to set an Offering of twelve Loaves of Bread continually upon, to be found at the Expence of the

31, 32, 33, 34, 35, 36, 37. Next, for the Light and Ornament of the Tabernacle, in general, and of this Table in particular, (to carry on the same figurative Representation) a Golden Candlestick was to hang over against it, consisting of a long Shaft, with four Knops and Flowers, and a Camp upon the top of it ; out of the sides of which Shaft were to come out six Branches with three Knops and Flowers to each,

† Ver. 30. Shew-bread, or the Bread of Presence, viz. a Sign of God's Presence and Communication with them.

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allestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto Almonds, with a knop and a flower in one branch: and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: and it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof: and the snuffdishes thereof shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

38, 39. So shall the very Snuffers and Snuff-dishes belonging to the Lamps, and every other Instrument and Appurtenance be of the same Metal; [see Ver. 29] the whole to consist of the Weight and Value of about a Talent of Gold. (i. e. about Five thousand seventy six

Pounds of our Money †.)

40 And look that thou make them after their pattern, which was shewed thee in the mount.

40. And as this also was to be a part of that Type and figurative Resemblance of something more perfect and excellent hereafter, Moses was commanded to see it wrought off exactly according to the Model God shewed him of it in the Mount. [See Heb. 8. 5. with my Paraphrase on that place.]

† Cumberland Scripture Weights, &c. Chap. 4.

K k

CHAP

## CHAP. XXVI.

## The CONTENTS.

*A Description of the Tabernacle. Its four Curtains or Coverings. Its Walls. Its Dimensions. The Vail, dividing the most Holy from the Holy Place. The Curtain for the Door.*

Y. World, 1  
2513.

**M**oreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits, and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another: and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvage in the coupling, and likewise shalt thou make in the uttermost edge of another curtain in the coupling of the second.

1, 2, 3. **H**AVING thus described the Ark, with the Furniture for the most Sacred part of the Tabernacle, I now come to the Tabernacle it self. And shall begin with the Curtains or Coverings of it. There were to be four, laid one over another, for perfect Security against the Weather. The First Covering was to consist of ten Pieces or Curtains of equal length and breadth; each about fourteen Yards long, and two broad; to be sewed together five and five, and made into two large pieces. This was to be wrought of the finest Stuff, of various Colours, and in the most artificial manner, for the inmost Covering

4, 5, 6. These two pieces were to be hung together by fifty Loops of blue Tape, and as many golden Clasps upon the Selvages; and so to look like one entire Curtain.



5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another.

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6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats hair, to be a covering upon the tabernacle, eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain, that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass: and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the back side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side to cover it.

14 And thou shalt make a covering for the tent of ram skin

7, 8, 9, 10, 11, 12, 13. The Second Covering, being to lie over the first, was to be of a coarser Work, of Goats hair; to consist of one piece more than that did, and each piece about a Yard longer, so that being made into two main pieces, as the first Covering was, the whole was about two Yards broader, and hung down on each side, about half a Yard longer; while the use of the odd piece was to fall down before the Door of the Tabernacle, and be turned back at pleasure. And as the Clasps of the finer Covering were to be of Gold, these of the coarser were to be of Brass.

14. The Third Cover was to be of Ram Skins died red; and a Fourth, for the outermost of all, of the same,

World, died red; and a covering of badgers skins.

same, or some such like Skin of something a lighter Colour †.

15 ¶ And thou shalt make boards for the tabernacle of shittim-wood standing up

16 Ten cubits shall be the length of a board, and a cubit and an half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. Next for the Body or Walls of the Tabernacle. This was to consist of the best wooden Planks, each whereof was to be a Cubit and half (*i. e. about two and thirty Inches*) broad; and ten Cubits (*i. e. about five Yards, and three quarters*) long \*. They were to stand upright. The North and South sides were to consist each of the breadth of twenty of these Planks; the East and West ends each of six; and one at each corner to join the end and side together \*. Every one of these Planks was to have its lower end let into two Mortaises, or Sockets of Massy Silver Bars; as the Bases upon which they were to stand, and be kept entirely from the Ground. Moreover the Boards, on the two main sides and West end, were to be strengthen'd with wooden Bars, the midmost of which was to go from top to bottom, and all to be let into Golden Staples, as the Boards themselves were into

† Ver. 14. Badger's Skins. Note, The best Criticks allow this word (Thacas) not to signify any Skin at all, but a Colour. See Bishop Patrick and Le Clerc from Bochart Hieroz. Part. 1. Lib. 3. Cap. 3c.

\* Ver. 15, &c. Note, It appears by the Common Computation of a Jewish Cubit at half a yard, That the Tabernacle was fifteen yards long, and about five broad. But by the more exact account of Bishop Cumberland, (according to whose account the Cubit was three inches more than half a Yard,) it was seventeen Yards and half in length, and five and three Quarters, or thereabout, in breadth. Which indeed is much more probable.

20 And for the second side of the tabernacle, on the north side *there shall be twenty* boards.

Silver Sockets at the lower ends ; and both Bars and Board to be plated over, or gilded with Gold.

21 And their fourty sockets of silver, two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring : thus shall it be for them both ; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets : two under one board, and two sockets under another.

26 ¶ And thou shalt make five bars of shittim-wood : five for the boards of the one side of the tabernacle.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the mids of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold, for places for the bars : and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

30. In all these particulars God gave him strict charge to keep to the Model he had shown him. [See Chap. 25. 1, &c. and 40.]

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work : with cherubims shall it be made.

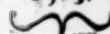
32 And thou shalt hang it upon four pillars of shittim wood, overlaid with gold : their hooks shall be of

31, 32, 33. The whole Fabrick was, in the inside, to be divided into two Rooms, by a large and thick Vail or Curtain, of the finest wrought Stuff, with variety of Colours, and *Cherubs* and other Figures. It was to be hung upon Golden Hooks at the Top, and, by reason of its thickness and weight, to rest against four overlaid or gilded Pillars, mortaised

K k 3

into

Y. World gold upon the four  
2513. sockets of silver.



33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither, within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy place,

34 And thou shalt put the mercy seat upon the ark of the testimony, and in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table, on the side of the tabernacle, toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold, and thou shalt cast five sockets of bras for them.

into so many Silver Pedestals. The lesser of these Rooms thus parted from the other, so as none could look into it, was to be called the *Most Holy Place*, or place of *Extraordinary* Worship for the High Priest alone once a Year. The other the *Holy*, or Ordinary Place of Divine Worship.

and the most holy.

34, 35. In the *former* was to be set the *Ark* with the *Mercy seat* on it; the forementioned *Table* and *Candlestick*, one on the *South*, the other on the *North* side, being to be placed in the *latter* Apartment.

36, 37. At the Entrance Door of the Tabernacle was to hang another large and thick Curtain of the same work with the former, to hang upon Golden Hooks, to rest against five Pillars gilt or overlaid with Gold, but to be let at the bottom into five Pedestals of Bras.

CHAP. XXVII.

The CONTENTS.

*The Great Altar for Sacrifices. Its Form, Dimension, and the Situation of its Grate, Rings, and Staves. The Court of the Tabernacle, an open Court-Yard; its Dimensions, and the Manner of fencing it in. Brass to be used in making the Utensils, &c. of this Court; and why. Orders about Oyl for Supply of the Candlestick-Lamps.*

1. **A**ND thou shalt make an altar of shittim-wood, five cubits broad: the altar shall be four square, and the height thereof shall be three cubits.
2. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.
3. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pan.
1. **T**HE next Orders were,
2. About the Great Altar, whereon the Sacrifices, for the common Service, were to be slain and offered. This was to be built of the best Wood, about a Yard and half in Height, and Two Yards and half † Square at the Top: With a Horn or Spire rising up at each Corner, wrought out of the same Wood; (either for Ornament, \*or to tye the Beast to, before it was slain, *Psalm*. cxviii. 27.) and the whole to be overlaid with a thick Brass Plate.
3. Likewise, because this was for common and daily Service, and to distinguish it from the *Most Holy* Place, all its Pans and Shovels for Ashes, its Basons to hold the Blood, Hooks for the Flesh, Forks for the

† Viz. According to the common Measure. But Dr. Cumberland's Account makes it something more. [See the Note on Chap. xxvi. 15.]

\* See Spencer de Leg. Heb. Lib. 3. Cap. 4. Dissert. 1. and John Doughty Analect. Sac. Part. 1. Excurs. 40.



Y. World. pans: all the vessels  
2513. thereof thou shalt  
make of bras.

4 And thou shalt make for it a grate of net-work of bras; and upon the net shall thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with bras.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle for the south-side, southward: there shall be hangings for the court of fine twined linen of an hundred cubits long, for one side.

10 And the twenty pillars thereof, and their twenty sockets shall be of bras: the

Fire, and every other Instruments belonging to it, were to be of Bras.

4, 5. About the Middle-depth of the Altar was to hang a Brazen Grate, (wherein the Fire was to be laid with the Sacrifice on it, and for the Ashes to fall through) with a Bras Ring at each Corner by which it might be taken off and cleansed.

6, 7. The Altar too was to have a large Bras Ring at each Corner, into which Wooden Staves, plated over with Bras, were to be put, for the Priests to carry it by, upon their Removal.

8. Thus the whole was to be of Plank, square, and hollow, for the Grate to lie in; according to the Mode shewed to Moses in the Mount.

9, 10, 11, 12, 13, 14, 15, 16, 17, 18. This Altar (with the whole Tabernacle too) was to stand in a large open Court, the length whereof was between Fifty † and Sixty Yards, the Breadth just half as much; inclosed with Wooden Pillars set into Brazen Pedestals, and Curtains round it, proportionable, strong, and well wrought, hung upon the Tops of the Pillars by Silver Pins. At the East End was

† See the Note on Chap. xxvi. 15, &c. with Dr. Cumberland's Appendix.

books of the pillars, and their fillets *shall be of silver.*

11 And likewise for the north side in length, *there shall be hangings of an hundred cubits long, and his twenty pillars, their twenty sockets of brass: the hooks of the pillars, and their fillets of silver.*

12 ¶ And for the breadth of the court, on the west-side, *shall be hangings of fifty cubits: their pillars ten, and their sockets ten.*

13 And the breadth of the court on the east-side, east-ward, *shall be fifty cubits.*

14 The hangings of one side of the gate *shall be fifteen cubits: their pillars three, and their sockets three.*

15 And on the other side *shall be hangings, fifteen cubits: their pillars three, and their sockets three.*

16 ¶ And for the gate of the court, *shall be an hanging of twenty cubits of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four.*

17 All the pillars round about the court *shall be filleted with silver: their hooks shall be of silver, and their sockets of brass.*

18 ¶ The length of the court *shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of twined linen, and their sockets of brass.*

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court *shall be of brass.*

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oyl-olive beaten, for the light, to cause the lamp to burn always.

the Entrance, of about *twelve* † Yards wide, hung with a Curtain of finer Work than the rest, leaning against Four Pillars; the remaining part of this East End, on each Side of the Entrance, being the same sort of Hanging with the rest of the Court. In this Court was to be performed the common and daily Services of God.

Before CHRIST, 191.

19. And, for the Reason before given, *ver. 3.* all the Vessels used in the outward Part of the Tabernacle-Worship, every Part and Pin of Metal shall be of Brass; excepting what was expressly order'd to be of Silver, *ver. 10, 11, 17.*

20, 21. At the same Time Moses had Orders about providing a sufficient Quantity of the purest Oyl, for a constant Supply for the Lamps of the Candlestick, which were perpetually to burn in the Second Apartment

Y. World, 21 In the tabernacle partment of the Tabernacle. [See  
 2513. of the congregation Chap. xxv. 21, 22. Chap. xxx. 7,  
 without the vail, 8. and Levit. xxiv. 2, 3.  
 which is before the  
 testimony, Aaron and his sons shall order it from evening  
 to morning before the LORD: it shall be a statute for ever  
 unto their generations, on the behalf of the children of Israel.

## C H A P. XXVIII.

## The C O N T E N T S.

Aaron and his Four Sons design'd for the Priesthood.  
 Directions about their Priestly Garments. The Mag-  
 nificence and Costliness of them, with the Reason of  
 it. Descriptions of the Ephod. Of the Breast-  
 Plate. Their Intent and Signification. Urim  
 and Thummim, what? Of the Long Robe, its  
 Pomegranates and Bells. Of the Plate or Crown  
 upon the Forehead; with its Inscription. Of the  
 Coat, Mitre, Bonnet, Girdle, Breeches. Se-  
 vere Charge about the Use of all these, and the Rea-  
 son of that Charge.

1. **A**ND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priests office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons sons.

2. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

1. **G**OD then acquainted Moses with his Design of setting aside, or separating Aaron and his Four Sons for the Priest-Office. [Of which see more in Chap. xxii. 19. and Chap. xxix.]

2. And as Aaron was to be the High-Priest, the next Orders given were, about making for him such noble and costly Vestments to minister Divine Service in, as might bespeak

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bespeak the Dignity of that great Office, and preserve, Before both in Priest and People, a due Reverence towards it. CHRIST,

3 And thou shalt speak unto all *that are* wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aarons garments to consecrate him, that he may minister unto me in the priests Office. 3. Accordingly these Robes were to be wrought by the best Artists that could be gotten, who were to follow the Directions given by God himself to *Moses*: That so the Priest might always, during the Time of his Ministration, appear in his proper Dignity and Distinction, as the Minister of God.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the Priests office. 4, 5. Now of these Priestly Garments, some were common to *Aaron* and the lower *Priests*; others peculiar to himself as *High-Priest*, either in the Kind or in their Costliness: As the *Breast-Plate, Ephod, Robe, Coat, Mitre, and Girdle*, All which were to be wrought out of the finest and most costly Materials that could any way add to their Beauty and Magnificence.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joyned together.

8 And the curious girdle of the ephod which is upon it, shall be of the same, according to the work

6, 7, 8. The *First Robe*, peculiar to the *High-Priest* was, The *Ephod*, consisting of Two main Pieces, covering the Back down to the Buttocks behind, and the Belly down to the Thigh before. These were join'd together by Two Rings, of the same Work, going over and under each Shoulder, and button'd together upon the Top. The Breast and Back-piece to be girt close together, and ty'd round the Arm Holes, about the Heart, by a fine wrought String, made of the same Gold Twist or Wire, woven into the finest Lin-

nen-

Y. World. thereof; *even* of gold,  
2513. of blue, and purple,  
and scarlet, and fine  
twined linen.

9 And thou shalt  
take two onyx-stones,  
and grave on them  
the names of the chil-  
dren of Israel:

10 Six of their  
names on one stone,  
and *the other* six names  
of the rest on the  
other stone accord-  
ing to their birth.

11 With the work  
of an engraver in  
stone, like the engra-  
vings of a signet,  
shalt thou engrave  
the two stones, with  
the names of the children of Israel: thou shalt make them  
to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders  
of the ephod for stones of memorial unto the children of Israel.  
And Aaron shall bear their names before the LORD, upon  
his two shoulders for a memorial.

13 ¶ And thou  
shalt make ouches of  
gold;

14 And two chains  
of pure gold at the  
ends: of wreathen  
work shalt thou make  
them, and fasten the  
wreathen chains to  
the ouches.

15 ¶ And thou  
shalt make the breast-  
plate of judgment,  
with cunning work  
after the work of the  
ephod thou shalt make  
it; of gold, of blue,  
and of *onyx*

nen-Threads, as the whole Robe  
consisted of.

9, 10, 11, 12. The foremention-  
ed Buttons upon the top of the  
right and left Shoulder were to be  
be *Onyx* (or *Sardonyx*) Stone, on  
which were to be engraven the  
Names of the Twelve Tribes, Six  
upon each Stone, according to  
their Seniority, the elder Six upon  
the right Shoulder, the Six Young-  
er upon the Left. In token of the  
particular Relation the whole Peo-  
ple of *Israel* bears to *God*, and He  
to *Them*: And that, in *their* Be-  
half it is, that the High-Priest of-  
ficiates and ministers to *God*.

13, 14. Moreover, upon the  
same two Stone-Buttons were to  
hang two Chains, or Strings made  
of Gold Wire, coming from two  
Loops at the upper Part of the  
*Breast-Plate*, to fix the *Ephod* and  
*Breast-Plate* together. [Ver. 22,  
23, 24, 25.]

15, 16. The *Breast Plate* was the  
Second, and principal Robe pecu-  
liar to the *High Priest*. It is called,  
The *Breast-Plate of Judgment*, (be-  
cause the *High-Priest* was to wear it  
when he went at any Time to consult  
the *Divine Majesty*, about the great  
and important Concerns of Religion



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scarlet, and of fine twined linen shalt thou make it.

16 Four-square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row, a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one with his name shall they be according to the twelve tribes.

or Government, Peace or War, &c. Before And received such Answers as directed him what to determine in such difficult Cases. [See Ver. 29, 30.]

It was to consist of two Pieces, finely wrought and variegated with Linnen and Gold Thread; which, when clapt together, made a Square of about two Spans, or a Cubit,

17, 18, 19, 20. Upon the outside of this square piece were to be fixed Four Rows or Rings of the most precious and Brilliant Stones! The First, to consist of Sardius, Topaz and Carbuncle†: The Second, of Emerald, Sapphire and Diamond†: The Third, of Ligure, Agate and Amethyst†: The Fourth, of Beril, Onyx and Jasper†. All set in Gold.

21. On these Twelve Stones also were to be engraven the Names of the Twelve Tribes, as before in the Stones of the Ephod, and to the same Purpose and Signification. [See Ver. 12, 29.]†.

† Ver. 17. &c. Note, There is so little Certainty of what particular Kind these several Stones were, that it is sufficient to observe only, That, after the different Accounts of Interpreters concerning them, our Translation appears as much, if not more, warrantable than any other.

‡ Ver. 21. Note, The Order wherein these Stones were placed, and upon which of them the Names of each Tribe were respectively engraven, may be seen in Mr. Ainsworth, out of the Jewish Writings.

Y. World, 22 ¶ And thou shalt make upon the breast-plate, chains at the ends, of wreathen work of pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

25 And the other two ends of the two wreathen chains, thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath towards the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place; for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgment the Urim and Thummim; and they shall be upon

22, 23, 24, 25, 26, 27, 28. To this Breast-Plate were to be fixed Six Gold Ringles, one at each Corner above and below, and Two in the middle upon the sides, to fasten it with Strings, to the Ephod; so that they were never to be parted, but always put on and off together.

29. This was to be worn upon the Breast of the High Priest, as his Ministration Robe, especially when he was to consult the Divine Majesty (as in Ver. 16.) and was to be another principal Memorandum of the great and honourable Relation between God and the Israelitish Nation.

30. And thus, says God, in all Appeals and Applications to me in special and difficult Cases, this shall be the Breast-Plate of Judgment; you may call it your Urim

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Aarons heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart, before the LORD continually.

Deut. xix. 7. xxxiii. 8. 2 Chron. xv. 3.]

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the mids thereof: it shall have

Urim † and Thummim; (i. e. your Light and Perfection;) because, to the High-Priest, wearing it then, when he so consults me, you may be sure I will give the most clear and perfect Answers of what is my Will concerning you. [Compare Levit. x. 11. Deut. vii. 8, 9.]

Before CHRIST, 1491.

31, 32, 33, 34, 35. This Breast-Plate was to be worn over a long Robe, that reached down to the Ground, made of the finest blew Cloth; it was to be open at top, and put over the Head, (in the Manner of a Surplice) without

† Ver. 30. Urim and Thummim. So the LXX rightly render these Words by *Δήλωση & ἀλήθεια*. i. e. Manifestation and Truth.

† Ibid. 30. Thou shalt put in the breast-plate of judgment the Urim and Thummim. Or, by an Hebraism, Urim and Thummim shall be placed in the Breast-Plate. i. e. The clearest and perfectest Information into the Will of God, in difficult and emergent Cases, shall be had by the Priest's consulting God with this Breast-Plate. And after all the Whimsies about the Sense of these Two Words, the most natural and easie Account is, That either the whole Breast-Plate itself is called Urim and Thummim, Light and Perfection; or by another Hebraism, Most perfect Light or Information; or else, The Stones placed in it are, in particular, so stiled, by the extraordinary Lustre or Cloudiness whereof God signify'd His Answer to what he was consulted about; of which indeed there is little Certainty. However that be, 'Tis plain, Urim and Thummim were not any distinct Things made and added to the Breast-Plate, after the other Parts described to Ver 29. And therefore, according to the very Sense of the Words, and the Coherence of the whole Passage, They are nothing but another Name given to the Breast-Plate, which is both called, the Breast-Plate of Judgment, or of Light or Information. [See the Note on Chap. xxxiv. 8, &c.] Moreover, That the Manner of the Divine Answer, in this Case, was most probably by an audible Voice, the Reader may see in Dr. Prideaux's *Connexion*, Part I. Book III. Pag. 153, 154, 155, 156.

Sleeves;

Y. World. a binding of woven  
2513. work, round about  
the hole of it, as it  
were the hole of an  
habergeon; that it be  
not rent.

33 ¶ And *beneath*  
upon the hem of it  
thou shalt make pome-  
granates of blue, and  
of purple, and of scar-  
let round about the  
hem thereof; and  
bells of gold between  
them round about.

34 A golden bell  
and a pomegranate,  
a golden bell and a  
pomegranate, upon  
the hem of the robe  
round about.

35 And it shall be  
upon Aaron, to mi-  
nister: and his sound  
the holy place before the LORD, and when he cometh out;  
that he die not.

36 ¶ And thou  
shalt make a plate of  
pure gold, and grave  
upon it, like the en-  
graving of a signet,  
H O L I N E S S  
TO THE LORD.

37 And thou shalt  
put it on a blue lace,  
that it may be upon  
the mitre: upon the  
forefront of the mitre  
it shall be.

38 And it shall be  
upon Aarons fore-  
head, that Aaron may  
bear the Iniquity of

Sleeves; and Two Holes to let the  
Arms out; the Opening to be neatly  
and strongly border'd round with  
its own, to keep it from flitting:  
The bottom was to be hung round  
with Figures of Pomegranates fine-  
ly wrought of several Colours;  
and between every Pomegranate a  
small Golden bell, which, by their  
Sound, were to give Notice to the  
People of the *Priests* going into or  
coming out of the Place of Wor-  
ship, that they might attend to and  
receive him with greater Respect.  
And this *Robe*, as well as the *Ephod*  
and *Breast Plate*, was constantly to  
be worn by the *High-Priest* while  
he officiated, but never else, upon  
pain of severest Punishment from  
the Hand of God for his Neglect  
or Profanation ‡.

36, 37, 38. Cross the top of the  
High Priest's Forehead was to run  
a thin Gold Plate, of about Two  
Fingers Breadth, and ty'd to his  
*Mitre* by Two blue Laces, engra-  
ven with these Words, *Holiness to*  
*the Lord*. To signifie to both Priest  
and People, that they were separa-  
ted to the Worship of God, and  
ought to serve him with the utmost  
Care and Reverence: But especially  
the *High-Priest*, who, thus compleatly  
dressed in his Pontifical Robes, was  
the Intercessor with God for a gra-  
cious Acceptance of the sincere  
Prayers of his People, and for a

‡ See Ver. 43.



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161

the holy things, Pardon of all the Defects and Fail-  
which the children of ings of their Services.

Before  
CHRIST,  
1491.

all their holy gifts: and it shall be always upon his forehead  
that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 ¶ And for Aarons sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

*High-Priest* (the Emblem and Figure of *Christ* the great and perfect *High-Priest* and Saviour of all Mankind) to be more magnificent than the rest.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctifie them, that they may minister unto me in the priests office.

42 And thou shalt make them linen breeches to cover their nakedness: from the loyns even unto the thighs they shall reach.

39, 40. The undermost Garment was to be a close Coat of the whitest and finest Linnen, embroider'd after the most curious Manner. Upon the Head was to be worn a *Mitre*, and inferior Priests were to wear Bonnets; both He and they were to have the foremention'd Coat, and a fine wrought Girdle over all other Garments to keep them close. Every thing was to be as neat, splendid and sumptuous as became the high Office of a *Priest* to God: But those of the

41. In these respective Robes were Aaron the *High-Priest*, and his Four Sons, the lower *Priests*, to be consecrated to their Offices, by Sacrifices and Prayers, and to officiate in their Ministry for ever after. [See Chap. xxix. and Levit. viii.]

42. At the Time of ministering too, they were to wear Linnen Drawers or Breeches, upon their Thighs, especially when they attended the *Altar* for sacrificing; to prevent their naked Parts from being seen by any of the People †.

† See the Note on Chap. xx. 26.



Y. World. 43 And they shall  
 513. be upon Aaron, and  
 upon his Sons, when  
 they come in unto  
 the tabernacle of  
 the congregation, or  
 when they come near  
 unto the altar to mi-  
 nister in the holy  
 place; that they bear  
 not iniquity, and die.  
*It shall be a statute*  
*for ever unto him,*  
*and his seed after*  
*him.*

God's Hands, [Ver. 35.]

43. All these Garments for their  
 respective Ministries, both High  
 Priest and Priests, were to use in  
 the most constant, careful and re-  
 spectful Manner, during the whole  
 Dispensation of the *Aaronical* Prie-  
 hood; these being Figurative Re-  
 presentations of a far more excel-  
 lent, and absolutely perfect Prie-  
 hood, to be establish'd hereafter  
 (viz. That of *Christ the Messiah*).  
 And therefore they were to observe  
 these Orders upon pain of severest  
 Displeasure and Punishment from



CHAP.

CHAP. XXIX.

The CONTENTS.

*Sacrifices and Ceremonies to be used in the Consecration of the High Priest, and Priests. The Bullock, Ram, and Ram of Consecration. The different Meanings of these. Two standing Laws about the Priests Portion, and the High Priests Consecration. The Solemnity and Duration of this Consecration. The Altar to be consecrated. The Manner and Time of the Daily Morning and Evening Sacrifice. God's Promise to reside in the Tabernacle, and bless the Israelites.*

1 **A**Nd this is the thing that thou shalt do unto them, to hallow them, to minister unto me in the priests office : Take one young bullock, and two rams without blemish :

2 And unleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil : of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt

1, 2, 3. **T**He next Directions given to Moses upon the Mount were, about the Ceremonies of Consecrating the High Priest and Priests. These were to be performed in very solemn manner, thereby to strike both them and the People with a still deeper Sense of the Dignity and Sacredness of that Function. They were chiefly to consist of three kinds of Sacrifices, viz. of a Bullock for a Sin Offering, of a Ram for a Burnt Offering, and of another Ram for a Peace Offering ; with Wheaten Bread, and thin Pan Cakes, unleavened, and washed over with oil, before they were baked. The meaning of which Sacrifices shall be explained in their places.

4. Preparatory to these, the Priests were to be brought to the

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Y World. bring unto the door  
2513. of the tabernacle of  
the congregation, and  
shalt wash them with  
water.

See Chap. xxx. 18, 20. *Levit. viii. 1, 2, &c.*

5 And thou shalt  
take the garments,  
and put upon Aaron  
the coat, and the robe  
of the ephod, and  
the ephod, and the  
breast-plate, and gird  
him with the curious  
girdle of the ephod.

6 And thou shalt  
put the mitre upon  
his head, and put the  
holy crown upon the  
mitre.

7 Then shalt thou  
take the anointing  
oil, and pour it upon

8 And thou shalt  
them.

9 And thou shalt gird them with girdles, (Aaron and  
his sons) and put the bonnets on them: and the priests  
office shall be theirs for a perpetual statute: and thou shalt  
consecrate Aaron and his sons.

10 And thou shalt  
cause a bullock to be  
brought before the  
tabernacle of the con-  
gregation: and Aa-  
ron and his sons shall  
put their hands upon  
the head of the bul-  
lock.

11 And thou shalt  
kill the bullock be-  
fore the LORD, by  
the door of the ta-  
bernacle of the con-  
gregation.

Tabernacle door, where Moses was  
to see their Bodies washed clean  
with pure Water, (as a token of  
that inward Purity and Reverence  
wherewith they were to serve God.)

5, 6, 7, 8, 9. Then they were to  
be all robed, with the Garments  
before described. The High Priest  
with his Ephod, Breast-plate, Gir-  
dle, Mitre, and Forehead Crown; in  
which he was to be specially a-  
nointed, with perfumed Oil made  
on purpose, Chap. 30. 25, 30.  
And the lower Priests clad in their  
Coats, Bonnets, Girdles, &c. and so  
Moses was to present them to God,  
to be initiated into his peculiar Mi-  
nisty; in which their Successors  
shall always continue.

his head, and anoint him.

10, 11, 12, 13, 14. To pro-  
ceed then to the Sacrifices used in  
their Consecration. The First was  
a Bullock for a Sin Offering (i. e.  
offered for the Sins of the Priests  
themse'ves, who, till an Expiation  
was made for their own, were not fit  
to offer for the Sins of others.) The  
Beast was to be brought to the Ta-  
bernacle Door, where the High  
Priest and Priests were to lay their  
Hands upon his Head, with so-  
lemn Confession of their Sins;  
(thereby transferring, as it were, † the

† Ver. 10. Shall put their hands upon the Head of the  
Bullock. See the Note on Levit. i. 4. Guilt

# Chap. XXIX.

## Book of EXODUS.

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12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it *is* a sin-offering.

15 Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his hand.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the Lord.

19 ¶ And thou shalt take the other

*Guilt from themselves upon the Sacrifice, and desiring that its Death might be accepted for them.) Moses, who was, for this time, the Priest, was then and there to slay the Bullock; to daub some of its Blood upon the Spires of the great Altar, (as Aaron did afterward in other Sacrifices, Levit. iv.) and to pour the rest into a Trench at the foot of the Altar. The fattest parts of its inwards, viz. the Omentum that covers the Bowels, the Lobe of the Liver, and the two Kidneys, to be burnt and offered up upon the Altar, but all the rest of the Body to be burnt without the Camp, and not to be eaten of at all. (Denoting the Offerers to be not yet perfectly acceptable till this was over.)*

15, 16, 17, 18. The *Second* Sacrifice, in this Consecration, was a *Ram* to be offered up whole, as a Gift or Present to God, to be accepted by him as such, now the Priests Sins were expiated by the foregoing Sacrifice. They were to lay their Hands upon its Head; (*in token of its being dedicated or presented to God,*) its Blood was to be sprinkled upon the Body of the Altar; the Fat clean severed out, and laid upon the Quarters; and all offered up and burnt together. (*As a Gift entirely devoted to God.*)

19, 20, 21. The *Third* and last Sacrifice was to be another *Ram*, called

Y. World. ram; and Aaron and  
2513. his sons shall put  
their hands upon the  
head of the ram.

20 Then shalt thou  
kill the ram; and  
take of his blood,  
and put it upon the  
tip of the right ear  
of Aaron, and upon  
the tip of the right  
ear of his sons, and  
upon the thumb of  
their right hand, and  
upon the great toe of  
their right foot, and  
sprinkle the blood  
upon the altar round  
about.

21 And thou shalt  
take of the blood  
that is upon the altar,  
and of the anointing  
oil, and sprinkle it  
upon Aaron, and upon his garments, and upon his sons,  
and upon the garments of his sons with him: and he  
shall be hallowed, and his garments, and his sons, and his  
sons garments with him.

22 Also thou shalt  
take of the ram, the  
fat, and the rump,  
and the fat that co-  
vereth the inwards,  
and the caul above  
the liver, and the  
two kidneys, and the  
fat that is upon  
them, and the right  
shoulder, for it is a  
ram of consecration:

23 And one loaf  
of bread; and one  
cake of oiled bread,  
and one wafer out of  
the basket of the un-

called emphatically the *Ram of Con-  
secration*, viz. because it perfected  
the Ceremony of their Consecra-  
tion; they being by this made  
compleat *Priests*, and as such had  
their share in the offering of it. The  
Ceremonies attending this, there-  
fore, were something different from  
the other. For *first*, the right *Ear*,  
*Thumb*, and great *Toe* of the High  
Priest and *Priests* were to be toucht  
with some of its Blood. (*To re-  
present to them their Obligation to  
an exact attendance to the Commands  
of God, and to a ready and strenuous  
Execution of his Service.*) The rest,  
mixed with the Oil of Consecra-  
tion, was to be sprinkled upon their  
very Robes, (*signifying them also to  
be dedicated to Holy Uses and set a-  
part for Divine Service.*) [See Ver.  
29, 30.

22, 23, 24, 25. Next, of this  
*Peace Offering* each of the three  
Parties concerned was to have his  
share. The choicest of its *fat*, with  
the *Right Shoulder* were to be of-  
fered up to God, with some of the  
foremention'd Bread and Cakes, in  
the following manner, viz. *Moses*  
was to deliver them to the *Priests*,  
and he and they together were to  
lift, and wave them in the Air;  
(denoting them thereby to be dedi-  
cated to the great Lord of Heaven  
and Earth,) then *Moses* was to re-  
ceive them again from the *Priests*,  
and lay them on the Altar, to be  
burnt



# Chap. XXIX. *Book of Exodus.*

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leavened Bread that is before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them for a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD : it is an offering made by fire unto the LORD.

26 And thou shalt take the brest of the ram of Aarons consecrations, and wave it for a wave-offering before the LORD, and it shall be thy part.

27 And thou shalt sanctify the brest of the wave-offering, and the shoulder of the heave-offering which is waved, and which is heaved up of the ram of the consecration, *even* of that which is for Aaron, and of that which is for his sons.

28 And it shall be Aarons and his sons by a statute for ever from the children of Israel : for it is an heave-offering from the children of Israel, of the sacrifice of their peace-offerings, *even* their heave-offerings unto the LORD.

29 ¶ And the holy garments of Aaron shall be his sons after him to be anointed therein, and to be consecrated in them.

burnt as an Offering of Peace and Before Acceptance with God. (Which, by CHRIST: 1491.  
its being waved in the Air, was called also a *Wav'd Offering.*)

26. The *Brest* of this *Ram* was *Moses* his part; who now acted as a *Priest*. It was first to be taken and waved or heaved up, as the foregoing parts were, (*to signify that it was God's, and that he bestowed it on his Minister.*) and then *Moses* was to eat of it as his own.

27, 28. Upon this occasion, God tells him, that tho' the *Right Shoulder* of this Sacrifice was now burnt, upon a Case of special Consecration of *Priests*; yet, for the future, it should be a standing Law, that both that and the *Breasts*, in all *Peace Offerings*, shall belong to the *Priests*. Those that brought the Offering being to look upon it as waved and consecrated to God, who bestows it on his Ministers to eat in his stead. [*Levit. vii. 34: Deut. xviii. 3.*]

heave-offering : and it shall be an heave-offering from the children of Israel, of the sacrifice of their peace-offerings, *even* their heave-offerings unto the LORD.

29, 30. And another constant Law, that all the Successors of *Aaron* should be consecrated and anointed to their Office of *High-Priesthood* in the same Robes as he was, and should put them on and sit

Y. World,  
2513.

30 And that son that is priest in his stead, shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate, and to sanctify them: but a

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

fit them upon their Bodies for seven Days together, before they undertook to Minister. (*Thereby to enter upon their Ministry with Solemnity and Deliberation, and learn to make even their first appearance in this Sacred Habit in the most decent manner.*)

31, 32, 33. But to proceed with the matter in hand. The *Fat* and *Shoulder* being offered to God, and the *Breast* assign'd to Moses, as *Priest* at this juncture; the rest of the Ram was to be given to the now Consecrated *Priests*, Aaron and his Sons; who were to boil them with Fire from the *Altar*, and eat them with the Bread and Cakes before-mentioned; no body was to touch them but themselves, who were now permitted to feast with God in his own House, as Persons now compleatly qualified to be his Ministers †.

stranger shall not eat thereof, because

34. And, in case the Number of these Consecrated *Priests* was too few to eat up all that fell to their share of this *Ram* and *Consecration*; the remains of it were next Morning to be burnt, with the Bread or Cakes belonging to it; and not a morsel of it eaten by any body. (*To show its peculiar Designation to a Sacred Use.*)

† Ver. 33. And they shall eat those things, wherewith the atonement was made. *The true Translation is, They for whom the atonement was made (viz. by the Bullock, Ver. 1.) shall eat these things.*

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee; seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctifie it.

37 Seven days thou shalt make an atonement for the altar, and sanctifie it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this is that which thou shalt offer upon the altar, two lambs of the first year, day by day continually.

39 The one lamb thou shalt offer in the morning: and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof for a sweet savour, an offering made by fire unto the LORD.

35, 36, 37. This is the Sum of what was to be done in the Consecration of *Priests*. A most solemn Ceremony, bespeaking the weight of their Office. It was to last for seven Days together, each of these Sacrifices being to be repeated every Day, during that whole time, in which not only the *Priests* themselves, but the *Altar* too was Consecrated by these Sacrifices, Washings and Anointings; and, from a Common, was to be made a Sacred Place; nothing being hereafter to be laid upon it but what is dedicated and devoted to God. [*Math. xxiii. 19.*]

38, 39, 40, 41, 42. On this *Altar*, standing by the *Tabernacle*, (and afterward in the *Temple*) was to be offered a Daily Morning and Evening Sacrifice; (in constant acknowledgment of the Divine Power and Sovereignty over us) beginning about nine in the Forenoon, and three a Clock in the Afternoon. Each Sacrifice to consist of a *Lamb*, to be burnt upon the *Altar*, with about half a *Peck* of fine Flower, a *Quart* of Oil, and as much *Wine*. [*These being intended to signify Gods residing among his People, keeping a Table, as it were, and communicating with them from this Sacred Place of his Abode.*]

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42. This

Y. World, 42 *This shall be* a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the LORD, where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel: and the tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priests office.

45 ¶ And I will dwell amongst the children of Israel, and will be their God.

46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I am the LORD their God.

43, 44, 45, 46. For having thus chosen the *Israelites* for his People, and thus ordered out of them a Set of *Priests* for his special Worship; he now promised, upon their dutiful Obedience to his Commands, to make this *Tabernacle* the Seat of his *Cloud of Glory*, the Symbol of his Divine Presence; from whence he would give the constant Tokens of his Acceptance of favour toward them, their *Priests*, their Sacrifices and Prayers; would watch over them by a peculiar Providence, and show himself to be indeed that all-powerful and merciful God, that delivered them in so miraculous a manner, from *Egyptian Bondage*.

# CHAP. XXX.

## The CONTENTS.

*The Golden Altar for Incence. The Form and Use of it. The Payment of the Half Shekel, what and why? The Font or Laver for the Priests to wash in, its Signification. The Anointing Oil, with the Mystical meaning thereof. The Composition of the Incence.*

1 **A**Nd thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof, (four square shall it be) and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it, under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

1, 2, 3, **M**Oreover, beside the great Brazen Altar for Sacrifice, Moses received Directions for making a lesser one, to burn Incence upon twice a Day. Its Body was to be of the same Wood with the other, made at top into a square of little more than half a Yard; as high again as it was broad; at each corner a Horn or Spire, rising out of the same piece with the corner Post; a Gold Cornish round the top Verge of it, with gold Ringles below the Cornish at each corner, to put wooden Staves in to carry it by, and all to be overlaid with the purest Gold Plate, (and therefore called the Golden Altar.)

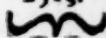
Before  
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6. It



Y. World.

2513.



6 And thou shalt put it before the vail, that is by the ark of the testimony, before the mercy-seat, that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD, throughout your generations:

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering, neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once a year, with the

6. It was to stand in the *Tabernacle*, between the *Table* and *Candlestick*, toward the *Vail* that parted from the *Holy of Holies*, in which the *Ark* was, toward which *Ark* the *Priest* was to look, while he was burning the *Incense* upon it, as to the place of *God's* special *Residence*.

7, 8. The use of it was to offer up sweet \* *Incense* upon; (as a proper *Emblem* of devout and fervent † *Prayers*;) which *Aaron* first, and then the other *Priests*, in their *Courses*, were to do, every *Morning* and *Evening*, when they dress'd the *Candlestick Lamps*; and constantly so to do in the *Tabernacle* and *Temple*, as long as this *Dispensation* of *Religion* lasted. The *People* in the mean time praying in the outer *Court*. [*Luke* i. 10.]

9. Nothing but *Incense* was to be offered upon this *Altar*; and no kind of *Incense* but what was specially appointed for it, (as in the following *Verses*.)

10. Only once every *Year*, upon the great *Day* of *Expiation*, the *High Priest* shall come out of the most *Holy Place* into the *Sanctuary*,

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\* *Ver.* 7, 8. To burn sweet incense. *The manner of which see in Dr. Lightfoot's Temple Service, Chap. 9 Sect. 5.*

† *Ibid.* The *Emblem* of *Prayers*. So *Psal.* 141. 2. Let my *Prayer* be set forth before thee as incense. And *Revel.* v. 8. *Golden vials* full of odors, which are the *prayers* of the *saints*. And *Revel.* viii. 3, 4. *Incense* with the *prayers* of the *saints*. So in *Luke* i. 10. while the *high priest* went in to burn incense, the *people* were praying without.

(where

blood of the sin-offering of atonements : once in the year shall he make atonement upon it, throughout your generations : it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them, that there be no plague amongst them, when thou numberest them.

13 This they shall give every one that passeth among them that are numbered : half a shekel of the sanctuary : a shekel is twenty gerahs : an half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor not less than half a shekel, when they give an offering unto the LORD, to

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation, that it may

(where this *Altar* stood) and sprinkle it over with some of the Blood of the general Expiation Sacrifice, to purify it, as it were, from the Pollutions contracted by the Sins of Priests or People. [See *Levit. xvi. 16, 17, 18.*]

11, 12, 13, 14. Another Order then given to *Moses* was, that, after the *Tabernacle* with all its Appurtenances of Worship were finished, there should be levied upon every one past the Age of twenty, whether *Priest* or *People*, *Israelite* or *Prose-lyte*, a Yearly Tax of one half *Shekel*, (or about *Fifteen Pence*) for the constant Repairs of it, and the Provision of every thing needful to Divine Service in the *Tabernacle*, [And so in the *Temple* afterward, *Matth. xvii. 24.*] And this (says God) no one shall fail of paying, as he values my Favour and Protection, and his own Safety.

15. The Tax shall be equal upon all Ranks and Degrees of People, as they are all equally concern'd in the Service of God.

make an atonement for your souls.

16. And this Money, thus appropriated to the Service of God's House, shall be called the *Ransom*, or *Atonement* for every one's Soul, viz. as the Payment of it is a *Testimony* of their Gratitude to God, in helping to provide Sacrifices to him who accepts this acknowledgment from

Y. World, be a memorial unto  
2513. the children of Israel  
before the LORD,  
to make an atonement  
for your souls.

17 ¶ And the  
LORD spake unto  
Moses, saying,

18 Thou shalt also  
make a laver of bras,  
to wash *withal*; and  
thou shalt put it be-  
tween the tabernacle  
of the congregation  
and the altar, and  
thou shalt put water  
therein.

19 For Aaron and  
his sons shall wash  
their hands and their  
feet thereat.

20 When they go  
into the tabernacle of the congregation, they shall wash  
with water, that they die not: or when they come near  
to the altar to minister, to burn offering made by fire unto  
the LORD.

21 So they shall wash their hands, and their feet, that  
they die not: and it shall be a statute for ever to them,  
even to him, and to his seed throughout their generati-  
ons.

22 ¶ Moreover, the  
LORD spake unto  
Moses, saying,

23 Take thou also  
unto thee principal  
spices, of pure myrrhe  
five hundred shekels,  
and of cynamon half  
so much, even two  
hundred and fifty she-  
kels, and of sweet ca-  
lamus two hundred  
and fifty shekels.

from them, and spares their Lives,  
which they have forfeited by their  
many Transgressions.

17, 18, 19, 20, 21. Another  
Direction was, that, at the en-  
trance into the *Tabernacle*, there  
should stand a large and convenient  
*Brazen Font* or *Laver*, contrived  
with Spouts of Water, for the  
*Priests* to wash their Hands and  
Feet at, before they approached the  
*Altar*; (as an Emblem of that in-  
ward Purity of Affections wherewith  
God is to be worshipped;) to prevent  
all Uncleanliness and Irreverence in  
their Ministration, which God will  
assuredly punish in the most severe  
manner.

22, 23, 24, 25, 26, 27, 28, 29,  
30, 31. Then God gave him a  
particular Receipt whereby to make  
the *Consecration Oil* to be constant-  
ly used in the Consecration of the  
*High Priests* † and *Priests* to their  
Sacred Offices; and by the anoint-  
ing whereof, the whole *Tabernacle*,  
with all its Vessels, and Utensils  
of Worship whatever, were to be  
made Holy, *i. e.* set apart for none  
but Sacred Uses. This Ointment

† See Bishop Patrick on Chap. xxix. 7.

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24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of olive an hin.

25 And thou shalt make it an oyl of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oyl.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

27 And the table, and all his vessels, and the candlestick, and his vessels, and the altar of incense.

28 And the altar of the burnt-offering, with all his vessels, and the laver, and his foot.

29 And thou shalt sanctifie them, that they may be most holy: whatsoever toucheth them, shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the priests office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oyl unto me throughout your generations.

32 Upon mans flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, and it shall be so unto you.

33 Whosoever compoundeth any like it, or whosoever putteth *any* of it upon a stranger, shall be even cut off from his people.

was to consist of a large quantity of the most fragrant and costly Spices that could be procured from *Arabia* or elsewhere; the whole to about *half a hundred weight*; these to be infused into about *five Quarts* of the purest Oil, to make the Scent as strong as 'twas possible: This was to be esteemed the most *Sacred Composition*. (*And, very probably, was designed as a figurative Resemblance of the far more excellent Gifts and Endowments of the Holy Ghost, hereafter to be bestowed on the Church of the Messiah, and the Ministers and Apostles of Christ; which Gifts in the New Testament, are therefore called the Anointing of the Holy Spirit, Acts i. 5. x. 39. 2 Cor. i. 21, 22. 1 John ii. 20, 27.*)

32, 33. Accordingly Charge was given, That no Person presumed to put it to any common or private Use, nor make any of it, but for the Consecrations before-mentioned; upon pain of being excluded from the Privileges of an *Israelite*, and made liable to the revenging hand of God.

Y. World. 34 ¶ And the  
2513. LORD said unto

Moses, Take unto thee  
sweet spices, stacte,  
and onycha, and gal-  
banum: *these* sweet  
spices with pure fran-  
kincense, of each shall  
there be a like weight.

35 And thou shalt  
make it a perfume, a  
confection after the  
art of the apothecary,  
tempered together,  
pure and holy.

36 And thou shalt  
beat *some* of it very  
small, and put of it  
before the testimony in the tabernacle of the congregation,  
where I will meet with thee: it shall be unto you most  
holy.

37 And as for the  
perfume which thou  
shalt make, you shall  
not make to your  
selves, according to  
the composition there-  
of: it shall be unto  
thee holy for the  
LORD.

38 Whosoever shall make like unto that to smell thereto,  
shall even be cut off from his people.

34, 35, 36. And his next Di-  
rections were, how to make the  
*Incense* to be offered up on the fore-  
mentioned *Altar*. This was to be  
composed of an equal quantity of  
Spices of the most exquisite and  
pleasant flavor, mixed with the  
*Frankincense*. As there was daily  
Occasion for it, it was to be beaten  
and temper'd up with the utmost  
Art and Care, without the least  
mixture of any thing but what was  
expressly prescribed; and so burnt  
upon the *Incense Altar*; the Priest  
turning his Face to the *Ark*, the  
Symbol of the Divine Presence.

37, 38. And the same Charge  
given, That none should dare to  
make or use any of it to common  
and ordinary purposes, upon pain  
of the same Penalty mentioned,  
Ver. 33. for prophaning that which  
is appropriated to the Service of  
God.



C H A P. XXXI.

The C O N T E N T S.

*Workmen appointed to build the Tabernacle, and finish all the Appurtenances of its Service. Bazaleel and Aholiah, the head Masters over them. God promisetb to enable them to go through it. The Sabbath not to be broken, by the Work of the Tabernacle itself. Moses dismissed from the Mount, with the Two Tables of the Law.*

1 **A**ND the LORD spake unto Moses, saying,

2 See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah :

3 And I have filled him with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set them, and in carrying of timber to work in all manner of workmanship.

6 And I, behold, I have given with him, Aholiab the son of Ahisamach of the tribe of Dan ; and in the

1, 2, 3. **A**LL Directions being

4, 5. **A** now given to Moses about the Frame of the Tabernacle, Ark, Altar, &c. and the chief Services to be performed in it. God, in the next place, tells him, He need be at no loss for Workmen to effect so many Things of such curious Contrivance ; For that *Himself* would point him out a Set of Men, amongst his own People, sufficient for the Purpose. And whatever should be wanting in their natural Genius or Acquirements, should be supply'd by his own Divine Assistance and special Directions : So that the Works of every Kind should be done exactly according to the Model he had now received. Of these Artificers *Bazaleel* was to be the head Master ;

6, 7, 8, 9, 10, 11. To whom he would add *Aholiab*, as an Assistant, in managing and overseeing the rest of the Workmen ; all of which, be they never so many, he

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Y. World. heart of all that are  
2513. wife hearted I have  
put wisdom ; that  
they may make all  
that I have command-  
ed thee :

7 The tabernacle of  
the congregation, and  
the ark of the testi-  
mony, and, the mer-  
cy-seat that is thereupon, and all the furniture of the taber-  
nacle,

8 And the table, and his furniture, and the pure candle-  
stick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture,  
and the laver and his foot,

10 And the clothes of service, and the holy garments for  
Aaron the priest, and the garments of his sons, to minister  
in the priests office,

11 And the anointing oyl, and sweet incense for the holy  
place: according to all that I have commanded thee, shall  
they do.

12 ¶ And the  
LORD spake unto  
Moses, saying,

13 Speak thou also  
unto the children of  
Israel, saying, Veri-  
ly my sabbaths ye  
shall keep: for it is a  
sign between me and  
you, throughout your  
generations; that ye  
may know that I am  
the LORD, that doth  
sanctifie you.

14 Ye shall keep  
the sabbath therefore:  
for it is holy unto  
you. Every one that  
defileth it, shall sure-  
ly be put to death:  
for whosoever doeth  
any work therein, that  
soul shall be cut off

might, assure himself, should find  
such Helps and Informations into  
the Particulars of their Business,  
that, with their own industrious  
Application, the nicest Parts of  
their Task, even that of *Embroidery*  
and graving the *Jewels* for the  
*High-Priest's Robes*, would be ef-  
fectually accomplished:

12, 13, 14, 15, 16, 17. Upon  
this Occasion too, God gave him a  
fresh Warning, How special a Re-  
gard they were to pay to the Ob-  
servation of the Weekly *Sabbath*:  
This being instituted as one of the  
special Tokens, and honourable  
Badges, of their being the Wor-  
shippers of the *One true God* the  
Creator of the *World*, and their Al-  
mighty Deliverer from *Egyptian*  
Bondage; and they his peculiar  
*Church* and People. Inasmuch,  
That they were not to do any  
Work upon this Day; no, not so  
much as that of building the *Tab-  
ernacle*; or any Thing belonging to  
it; because the *Tabernacle* itself was  
built for the Worship of *God*, one  
principal Part of which Worship  
was, the religious Observation of  
the

Chap. XXXI. *Book of* EXODUS. 179

from amongst his people.

15 Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

as the standing Record of the Divine Will, relating to the most principal Branches of their Duty.

the Sabbath; which therefore must not be violated by any laborious Work even about *that*. And whoever broke this Command *openly*, was to be condemned to Death by the Judges; and he that did it *privately* and wilfully, cut himself off from all the Privileges of the *Israelitish* Nation, and should be obnoxious to the revenging Hand of God †.

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18. Then God, having finished his present Directions to Moses upon the Mount, (*where he continued Forty Days*, Chap. xxxiv. 28.) dismissed him; giving him the Ten Articles of the *Moral-Law*, written by God himself upon Two Stone Tables, to deliver to the People, and to be laid up in the Ark;

† Note, *The Sabbath being enjoined so strictly upon these special Reasons, the Reader is to take notice of it as a sufficient Account of the many Repetitions of the Charge concerning it, throughout these Books.*

## C H A P. XXXII.

## The C O N T E N T S.

*Moses his long stay upon the Mount makes the People impatient. They prevail upon Aaron to make a Golden Calf or Ox; and commit Idolatry. God's great displeasure thereupon. Moses his generous and compassionate Intercession for them. The Tables of Stone broken, and why. Moses destroys the Calf, his manner of doing it. Expostulates with Aaron; Aaron's Apology. The Action of the Levites in slaying the Idolaters. Are rewarded for it with the perpetual Honour of the Ministry. Moses represents to the People the heinousness of their Sin, and pleads again for them. The Sin of the Golden Calf punished afterward.*

Y. World. 1  
2513.

**A**Nd when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods that shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

have left them, and instead of it, to have God represented to them by some visible Object, as a Symbol, or image of his Divinity; would worship him by that, as other Nations did, and

1. **M**Ean time, the stay of Moses upon the Mount, being so long and unexpectedly tedious, the Cloud of Glory all the while standing still at a distance, without giving out any of the usual Tokens of the Divine Majesty for their further Conduct, the People in the Camp fell into another fit of Impatience; and a very considerable Number of them applying themselves to Aaron, as the next Chief Director of their Affairs, told him they gave up Moses for lost, concluded the Cloud to therefore were resolved now, in-

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and carry it with them in their future Travels. Request- Before  
ing, in fine, he would make it for them. CHRIST,  
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2 And Aaron said unto them, break off the golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

comply'd ; telling them their Image then ought to be of Gold, and they must bring him their *Jewels* to melt down for that purpose.

3 And all the people brake off the golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, these *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

People, at whose Instigation he had made it, no sooner saw it, but they received it with the loudest Applauses, for a most proper and excellent Representation of the very *Jehovah* that delivered them out of *Egypt* ; and, not doubting but his Power would reside in it for their Conduct and Safeguard, they importunately beg of him to have it next Day consecrated by Sacrifices, Feastings, and such like Religious Rites.

5 And when Aaron saw *is*, he built an altar before it, and Aaron made proclamation, and said, to morrow is a feast to the LORD.

2. *Aaron*, well knowing how contrary this was to the special and express Command of *God*, did all he could by Reason and Expostulation to divert them from it. But when nothing would do, to prevent the perfect Rage and Tumult he saw them running into, he

3. 4. The impatient multitude stuck at nothing, but brought him the best they had. *Aaron* took them, melted them down, put them into a Mold, and made the Figure of an Ox, (the Emblem of *Strength* and *Power*,) as the properest Image his distracted Mind could then think of, whereby to represent the *Allpowerful Being*. Hoping however they would make no further use of so mean a figure than to put themselves in mind of the Divine Power, and not pay any Superstitious Honours to it. But the Peo-

5. *Aaron*, who had already given in too far to their Fury and Indiscretion, found himself unable to stem the Tide, and so gave Notice of a general Festival to be kept in Honour to *God*, who was only represented by this Figure.

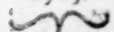
M m 3

6. And



V. World,

2513.



6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

vi. 13, 14, 15, 16.

7 ¶ And the LORD said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 Promises made to *Abraham* and his Posterity, he would make *him* (being still of the same Line of *Abraham*) the the Ancestor and Head of a still greater Nation, that should enjoy the promis'd Land in the stead of this rebellious Generation.

11 And Moses besought the LORD his God, and said, LORD why doth thy wrath

6. And, next Day, found them celebrating the Dedication of this Image with exceeding Zeal; first, by Solemn Sacrifices, and then by feasting upon the remains of those Sacrifices, which was followed by Musick, Songs and Dances to the Honour of it. (*See and compare* Deut. xii, 6, 7. xvi. 11. 2 Sam. i Cor. x. 7, 20, 21.

7, 8. God then, dismissing *Moses* from the Mount, acquainted him what they were doing, and how rashly and shamefully the very People, but newly entred into solemn Covenant with, and delivered by him, had broken and revolted from it, by a plain act of expressly forbidden *Idolatry*.

they have made whom they have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9, 10. Withal advising him, (*probably for a Tryal of his Pious and Compassionate Disposition.*) that since, by this and other foregoing Instances, it appeared how stubborn and untractable a People they were, he would use no Intreaties and Intercessions for them, but leave them to be destroyed by his revenging Justice; promising that, for accomplishing the great Promises made to *Abraham* and his Posterity, he would make *him* (being still of the same Line of *Abraham*) the the Ancestor and Head of a still greater Nation, that should enjoy the promis'd Land in the stead of this rebellious Generation.

11, 12, 13. But this good Man, in tender Pity to his Nation, and in humble Confidence in the Divine Mercies, falls immediately down

wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power and with a mighty hand?

12 Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven: and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides: on the one side, and on the other side were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they

down to beg of God not to carry this Anger (tho' too justly grounded) to a fixt Resolution against them. Representing in most humble and pathetick Manner, how unhappy an event it would prove, to destroy the People he had displayed so much Power to preserve; how much it might confirm and harden the *Egyptians* and other Nations in their Infidelity to hear of it; beseeching that, for these Reasons, wherein his own Divine Honour seem'd so much concern'd, and in remembrance of the most eminent and acceptable Virtues of their great Ancestors, *Abraham, Isaac, and Jacob*, he would yet vouchsafe to pardon, and receive them for his People.

14, 15, 16. God was pleased with the Piety and Compassion of this Prayer, and hearkned to it. So *Moses* was sent to the Camp, with the two *Tables*, consisting of two Leaves, both written by God himself, and were to be folded together, when they were laid in the *Ark*: Containing, in the inside, the Ten Commandments, some on the *Right*, the rest on the *Left* Leaf.

17, 18. *Joshua*, who was all this Time at the lower part of the Mount, † at some distance from the

† Chap. xix. 13.

Y. World. shouted, he said unto  
2512. Moses, *There is a noise*  
of war in the camp.

18 And he said, *It*  
*is not the voice of*  
*them that shout for*  
*mastery, neither is it*  
*the voice of them that*  
*cry for being over-*  
*come: but the noise of*

19 ¶ And it came  
to pass, as soon as he  
came nigh unto the  
camp, that he saw the  
calf, and the dancing:  
and Moses anger wax-  
ed hot, and he cast  
the tables out of his  
hands, and brake them  
beneath the mount.

20 And he took  
the calf which they  
had made, and burnt  
it in the fire, and  
ground it to powder,  
and strawed it upon  
the top of the water,  
and made the chil-  
dren of Israel drink  
of it.

21 And Moses said  
unto Aaron, what did  
this people unto thee,  
that thou hast brought  
so great a sin upon  
them.

to such a high degree

22 And Aaron said,  
Let not the anger of  
my lord wax hot:  
thou knowest the peo-  
ple, that they are set  
on mischief.

23 For they said  
unto me, Make us

Camp, hearing the Musick and  
Shouting, but not knowing what  
had passed, tells *Moses*, as he came  
down, he was afraid the People  
were engaged in some Battel, by  
the Noise he heard at that distance.  
*Moses* reply'd, No, 'twas no Sound  
of War, but of Festivity.

*them that sing do I hear.*

19. As soon as he came at  
them, the Sight of their Folly and  
Madness turn'd his Compassion in-  
to Resentment. And as they had  
violated their Covenant with God,  
and to make them the more sensi-  
ble of what they lost, he takes the  
two Tables, and dashes them in  
pieces before their Eyes.

20. Then immediately takes  
their Ox, melts it down, files it to  
Dust, and throws the Dust into the  
very Spring, the only Spring of  
Water they had to drink of.  
(*Thereby to destroy the very Relicks of*  
*their Idolatry, punish them in the loss*  
*of their Gold, and shame them with*  
*their own Folly and stupid Ignorance*  
*and Ingratitude.*)

21. Next he calls his Brother  
Aaron into Examination how he  
could be prevailed upon to come  
into so wicked an Action, and to  
foul an instance of Misgovernment;  
drawing himself and the People in-  
to Sin and Guilt?

22, 23, 24. Aaron requests of  
him very humbly, that, tho' his  
Resentments were but too just, he  
would hear him calmly. Then  
tells him, he would the less won-  
der at his Conduct, when he would  
call to mind the former Instances  
of this Peoples Rashness and despe-  
rate

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gods, which shall go before us : for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off: so they gave it me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame amongst their enemies)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORDS side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

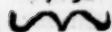
Accordingly, (but not without a Divine Instinct and Direction) he goes into the Court of Judgment, summons the People together, demanding who of them had had no hand in the late Act of Idolatry, and would obey his Commands in doing something that might atone for so sad and shameful a Transgression? A great Body of the Tribe of Levi were the chief, who came and told him, they had never consented to it, and would execute whatever he commanded them for the Honour of God.

rate Temper, under any Uneasiness and Disappointment; enough to distract the head of the wisest Governor upon Earth. That his present Compliance with what he saw, was forced upon him by a tumultuous Fury, not to be asswaged by any Efforts of Reason and Persuasion; wherein he assured him he had not been wanting. And that, since they would have an Image, this was the best and most significative his unwilling and distressed Thoughts could pitch upon. [See Deut. ix. 20.]

25, 26. Moses then, reflecting with himself in how wretched a Condition the People now were, by thus breaking the Divine Covenant, and becoming obnoxious to the wrath of God, which could not but expose them to the Power and Contempt of their Enemies; casts about with himself what remarkable thing to do, that might at once be a Punishment upon the Offenders, and an act of such religious Zeal, as might tend to procure a Pardon for them. And accordingly,

Y. World.

2513.



27 And he said unto them, Thus saith the LORD God of Israel: Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate your selves to day to the LORD, *even* every man upon his son, and upon his brother, that he may bestow upon you a blessing this day.

*Priests and Ministers.*  
21, 24.]

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD: peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin;

27, 28. *Moses* tells them he had *God's* Authority for what he now put them upon. And therefore bids them go armed into the Camp, and kill all they met with, till they had orders to leave off. They did so, and slew about three thousand, without any regard to Kindred, Friendship, or other Distinction whatever.

29. *Moses* then assured them this generous Act of Obedience was so acceptable to God, (as it was an Execution of his own just and appointed Vengeance upon such notorious Offenders,) that he would reward them for it, by chusing their whole *Tribe* into the Pre-ferment of being his constant [See Deut. xxxiii. 9. Num. xviii

30. Next Day he assembles the People again, and represents their Crime to them in its most aggravating Circumstances; but bad them, however, not despair; for that he would do his utmost to intercede with God, to inflict no further Punishment on them.

31, 32. Accordingly he retires to some part of the Mount, where in the most fervent Strains, he confesses the guilt of their heinous Sin against so express a Command of *God*; imploring his forgiveness toward them, and begging rather to die *himself* by the hand of *God*, than



and if not, blot me, I pray thee, out of thy book, which thou hast written.

33 And the LORD said unto Moses, who-soever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine angel shall go before thee: Nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf which Aaron made.

the Punishment of their other notorious Sins, upon the account of this of the *Golden Calf*.

than see *them* suffer as they deserved †.

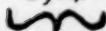
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33, 34. God answer'd him, no, he was not to punish the *Innocent*, but the *Guilty*. But that however he had so far heard his Prayer, as to order him to go and take the Conduct of the People upon him again, in order to their further Travels toward *Canaan*; and promising he would appoint an \* *Angel* for their Guardian. But let them know, says God, that, without a special Degree of Repentance and Reformation, I shall find occasion to lay the Effects of this *Sin* very heavily upon them.

35. And accordingly, beside the foremention'd Punishment by the Hands of the *Levites*, God very often and justly, during their long Travels in the Wilderness, increased

† Ver. 32. Blot me--out of thy Book which thou hast written. So in Numb. xi. 15. *It is, Kill me I pray thee out of hand. The Expression is an Allusion to the Custom of Registering the People, [as in Numb. i. and as more at large in Ezra and Nehemiah afterward] and blotting out every ones Name, as fast as they died. Thus Isai. iv. 3. is to be explained, with many other such like Passages in Scripture. See Philip. iv. 3. and my Note on that place.*

\* See Chap. xxiii. 2c. The Note there, and compare Ver. 9 and 10 of this Chapter, and the 4th, 5th and 6th Verses of the xxxiii Chapter.



## CHAP. XXXIII.

## The CONTENTS.

*An Angel proposed to conduct the Israelites. The People mourn at hearing it. Moses withdraws from the Camp. God converseth with him. He intercedes with God not to withdraw his special Presence from the Israelites. His Petition is granted. Moses begs of God to shew him his Glory. The Sense of that Petition. God's Expressions to him upon that Occasion.*

1 **A**ND the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it.

2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way.

1, 2, **A**FTER this, God repeats the 3. Directions (*Chap. xxxii. 34.*) to Moses to take the People under his Conduct again; with the same Promise, That he would not wholly withdraw his Divine Protection from them, as they too well deserved, but drive out the Seven Nations, and settle them in Canaan, pursuant to the great Promises made to their pious Forefathers. But then, God tells him, He thought to do it by the Ministry of an \*Angel only, and no longer reside Himself among them in the Shechinah, or Cloud of Glory, as he had hitherto done: It being not fit he should any more see himself affronted to his Face, by this stubborn People, without punishing them with an utter Destruction.

† See Chap. xxxii. 33, 34. With Chap. xxiii. 10. the Note there.

4. ¶ And when the people heard these evil tidings, they mourned : and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people : I will come up into the midst of thee in a moment, and consume thee : therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stript themselves of their ornaments, by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD, went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all

4, 5, 6, God's Resolution, in Before this Point, was not indeed *absolute*, but *conditional*. And therefore *Moses* was ordered to acquaint the *Israelites*, That the Sin they had committed was so highly provoking, That, unless they endeavoured to atone for it by a sincere and speedy Course of Humiliation, Fasting, and Repentance, God would certainly put it in Execution, and deal with them as he found them disposed. But the People were so struck with the Fear of being deprived of the *Divine Presence*, that all immediately put on the Garb of Penitents, and a strict Fast was observed through the whole Camp.

7. And, for a further Token of the Divine Displeasure at them, *Moses* was commanded to take his own *† Tent* out of the Camp, and reside at a Distance from them ; where God would communicate his Mind to him, and whither the People were to repair in cases of any Importance. Upon which Account this *Tent* of his was called, *The Tabernacle of Meeting* ; a Name appropriated to the *Tabernacle*, after it was built, and consecrated to Service. [As in the following Chapters.]

8. As *Moses* was removing his *Tent*, the People looked upon him with Signs of great Reverence and Humility ; and not without Pain

† Ver. 7. Took the tabernacle. i. e. His own Tent ; for the sacred Tabernacle was not yet built. Τὴν σκηνὴν αὐτοῦ, as the Lxx. rightly translate it.

Y. World, the people rose up, and stood every man  
2513: and stood every man

at his tent-door, and  
looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entred into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. he went into the Camp to acquaint the People with them, to comfort their Hopes, and encourage the Sincerity of their Repentance; leaving his Attendant \* Joshua to supply his Place, in case of Need, during his Absence from the Tent †.

12;

\* Ver. 11. Joshua -- a young man. i. e. His Minister or Attendant. The Word *נָשָׂא* here answering to *סֹשֶׁרֶת* in Chapter xxiv. 13. And to *παῖς* and *δρακῶν* in the Greek; by the latter of which the Lxx truly render it in this Verse.

† Ibid. But his servant Joshua the son of Nun-- departed not out of the Tabernacle. Note, Our learned Bishop of Ely gives a new Turn in the Translation of this Period, making these Words,

Ch  
12  
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See  
me,  
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# Chap. XXXIII. Book of EXODUS.

191

Before  
CHRIST,  
1491.

12 ¶ And Moses said unto the LORD, See thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight: and consider that this

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So

12, 13, *Moses*, in this Communication with the Divine Majesty, represents to God the Peoples Repentance, humbly begging to know the Manner wherein he resolved to conduct them in their future Travels, and praying that, for the Favour he had hitherto shown him, as a gracious Testimony of its Continuance to him, and in Remembrance of the solemn Covenant between himself and the People, the Miracles he had wrought for them, and the Sorrows they were now pricked withal for their Miscarriage, he would not withdraw his *Divine Presence* from them.

*nation is thy people.*

14. God answered him, His Presence should be *so far* with them, as to carry them, at last, into *Canaan*, agreeable to the Promises made to their Fathers.

15, 16. But *Moses*, taking this Answer not to be *so full* as his great Concern for his Nation made him wish for, took the Liberty to request more *particularly*, That God would please to promise him, His special *Presence* should reside, not at the *Distance* it was now at, but *immediately* and *near* to his People, in the *Cloud* and *Tabernacle*,

*Words*, departed not out, to refer not to Joshua, but to God; and making a full Stop after a young Man; Thus, And he and Joshua the son of Nun turned again into the camp; but God departed not out of the Tabernacle. It may indeed, very probably be the true Reading. But as I think not his Reasons strong enough to conclude it necessarily so, I judged it best to keep to our own Translation as the most generally received Sense.

according



Y. World shall we be separated,

2512.

I and thy people,  
from all the people  
that are upon the face  
of the earth.

according to his former Designs and Promises †: Because *this* was the very Thing that, in so eminent a Manner, distinguished God's peculiar People from other Nations, would encourage their Obedience, and dishearten their Enemies; That they were *immediately* governed and conducted by God himself, and not by the Ministry of any Angel only. And now to be deprived of this happy and special Character, after the actual Enjoyment of it, is so discouraging a Consideration, says he, That methinks we had rather take up our Abode in the Wilderness, than go any further without it.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

17. God reply'd, That his Piety and Virtues were so acceptable to him, that, at his Intercession, he would be perfectly reconciled to the People, and go with them according to his Desire †.

18 And said, I beseech thee, shew me thy glory.

18. Upon giving this Favour, Moses presumed further to desire of God, (but in most humble and resigned Manner,) That he would vouchsafe, (as a compleat Token of his Favour toward him, and a Pledge of his Performance of the Promise now made him in behalf of the *Israelites*) To shew him the Splendor of that glorious Majesty that was to conduct them, not veiled in a Cloud, but in its original, inward and Heavenly Brightness.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of

19. 20. God answered him, That though he were willing to gratify so pious and sincere a Servant, yet he must proportion the Displays of his Divinity to the Ca-

† Ver. 14, 15. Note, The Connexion of these with the Three foregoing Verses, to keep it from being a mere Repetition, is made, by several Interpreters, by rendering the Words, And he said unto him, thus, For he (Moses) had said unto him; viz. in the former Speech in the forementioned Verses. But this being not easily reconcilable to the Words of the 17th Verse, I will do this thing also, I conceive the Distinction given in the Paraphrase may make the clearest Coherence.

# Chap. XXXIII. Book of EXODUS. 193

Before  
CHRIST,  
1491.

the LORD before thee ; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face : for there shall no man see me, and live.

directed to you, to raise your Attention, and describing me by such Attributes as best represent me, as *The infinitely wise and good Governor of the World, dispensing all his Mercies and Favours to his Creatures, in Ways and Measures agreeable to his own good Pleasure, Wisdom, and Foresight.*  
[See Chap. xxxiv 6, 7.]

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock.

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock ; and will cover thee with my hand while I pass by.

23 And I will take away mine hand, and thou shalt see my back-parts : but my face shall not be seen.

ly destroyed by it. [Ver. 20.]

pacities of the Subject to whom he made them. That 'twere impossible for a sensible Creature to behold the Height of Divine Majesty, without being dissolved and destroyed by its piercing Brightness. However, says God, I will show you as much as you can bear, in a degree of Glory that may not be hurtful and amazing, but agreeable and delightful to you ; with a Voice, at the same Time,

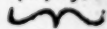
21, 22, 23. Accordingly, God order'd him, at a set Time, to go up to such a Part of the Mount, where he would place him in a Cleft or Cavern, from whence he should see what he desir'd ; That, at the Approach of the Divine Majesty, he should be skreen'd by a Cloud, to preserve him from being struck with any unbearable Degrees of its Light, and as that Cloud withdrew by degrees from him, he should discover so much of its Splendor and Brightness as Mortal Eye could sustain ; it being not possible for him to see it in its Perfection, without being absolute-

## C H A P. XXXIV.

## The C O N T E N T S.

Moses called up into the Mount alone ; the People kept at greater Distance than before The Divine Glory appears to him ; the Manner and Measures of it. God described by his Attributes. Moses renews his Intercession, and is graciously answered, by God's Promise to receive them again into Covenant ; repeating, as the Conditions of it, the several Injunctions given in the foregoing Chapters, strictly to be observed for securing them from the Idolatry of the Canaanites. Moses kept again in the Mount Forty Days, and why : Is sent down again to the People. His Face shines ; he puts on a Vail to converse with the People. The Meaning and Intent of this.

Y. World. <sup>1</sup>  
12513.



† Chap.  
xxxiii. 20.  
&c.

**A**ND the LORD said unto Moses, Hew thee two tables of stone like unto the first : and I will write upon these tables the words that were in the first tables which thou brakest.

<sup>2</sup> And be ready in the morning, and come up in the morning unto mount Sinai, and present thy self there to me, in the top of the mount.

<sup>3</sup> And no man shall come up with thee,

<sup>1, 2</sup> **G**OD having promised to <sup>3, 4.</sup> Moses his Reconcilement to the Israelites, and the Favour of shewing † him his Glory, bids him now prepare himself for receiving the Performance of both ; by hewing out Two Stone Tables, as much resembling those he had broken as was possible ; upon which God would write the Ten Commandments as before. Then orders him to come up, alone, next Morning, to the Top of the Mount where he had formerly been with the Divine Majesty : But to suffer neither Man nor Beast all the while to come near the Mount : (to denote to them the sinful Estate they

# Chap. XXXIV. Book of EXODUS. 195

neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

they were in, and impress a greater *Before*  
Ave of God upon them.) All which *(CHRIST,*  
Moses accordingly did. *1491.*

4 ¶ And he hewed two tables of stone, like unto the first; And Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.

7 Keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.

reach not only themselves that commit them, but their late Posterity.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O

5, 6, 7. When he was got up thither, God signify'd his Divine Presence to be there, by the *Cloud of Glory* standing near to him; and a Voice from the Cloud proclaiming and describing him as the *Infinite, and Eternal Being; The Fountain of all Things; The omnipotent, all wise, merciful and just Governor of all his Creatures, delighting to bestow his Benefits upon them, kind even to the Evil and unthankful; patient and long-suffering toward the Obstinate and Perverse; faithful in the Performance of all his Promises, though never so great, continuing and never failing, through all Generations, to reward his faithful People: But withal, severe in his Judgments upon the Irreclaimable, punishing, to the utmost Extremity, when no other Remedy will avail; and so ordering the Course of Things, That the Effect, of such Transgressions, (especially that of Idolatry) shall*

8, 9. As soon as the Voice ceased, Moses fell prostrate before the Divine Majesty, renewing his Intercession for the People, beseeching That, agreeably to the gracious Descriptions he had given of himself, he would forgive them their

Y. World. Lord, let my Lord, I  
2513. pray thee, go amongst  
us (for it is a stiff-  
necked people) and  
pardon our iniquity,  
and our sin, and take  
us for thine inheri-  
tance.

10 ¶ And he said,  
Behold, I make a co-  
venant : before all  
thy people I will do  
marvels, such as have  
not been done in all  
the earth, nor in any  
nation : and all the  
people amongst which  
thou art, shall see the  
work of the LORD :  
for it is a terrible  
thing that I will do  
with thee.

11 Observe thou  
that which I com-  
manded thee this day :  
Behold, I drive out  
before thee the Amo-  
rite, and the Cana-  
nite, and the Hittite,  
and the Perizzite, and  
the Hivite, and the  
Jebusite.

12 Take heed to  
thy self, lest thou  
make a covenant with  
the inhabitants of the  
land whither thou  
goest, lest it be for a  
snare in the midst of  
thee.

13 But ye shall des-  
troy their altars,  
break their images,  
and cut down their  
groves.

14 For thou shalt

late Offence, and grant them his  
immediate *Presence*, as to his own  
peculiar Nation again ; though, he  
could not but acknowledge, they  
had too justly forfeited that Fa-  
vour.

10. God answered him, He had  
already promised him that, and  
would now, in new and solemn  
Manner, confirm it to him, by as-  
suring him, He would *Himself*  
conduct his People into *Canaan*,  
driving out the idolatrous Inhabi-  
tants from before them, and set-  
tling them there, with the Demon-  
strations of such divine and dread-  
ful Power as never any other Na-  
tion but themselves saw ; striking  
Terror into their Enemies, and  
convincing the *Israelites* of his Fidelity to them.

11, 12, 13, 14, 15, 16, 17. But  
withal charged him and them to  
remember the *Conditions*, whereon  
this was to be performed, as he  
had already in part before enjoined  
them (*Chap. xxiii. 23, 28, &c.*)  
*Viz.* That they should never enter  
into any Covenants, close Friend-  
ship, nor Conversation with any of  
those People, but such as would  
renounce their idolatrous Practices,  
and worship the true God : Not on-  
ly because God had justly devoted  
them and all their idolatrous Mate-  
rials to utter Destruction, by the  
Arms of the *Israelites* ; but also  
because he well knew, their Con-  
versation with them would draw  
them into Intermarriages, and soon  
inveigle them into their idolatrous  
Practices, Image-Worship, and  
leud Idol-Feasts : A Sin that God  
would



# Chap. XXXIV. *Book of EXODUS.* 197

worship no other god :  
for the LORD, whose  
name is Jealous, is a  
jealous God :

would surely punish in the highest  
Degree, as a direct Intrenchment  
upon his Honour, which could ad-  
mit of no Rival.

Before  
CHRIST,  
1491.

15 Lest thou make a covenant with the inhabitants of the  
land, and they go a whoring after their gods, and do sacri-  
fice unto their gods, and *one* call thee, and thou eat of his sa-  
crifice.

16 And thou take of their daughters unto thy sons, and  
their daughters go a whoring after their gods, and make thy  
sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of  
unleavened bread  
shalt thou keep : Se-  
ven days shalt thou  
eat unleavened bread,  
as I commanded thee  
in the time of the  
month Abib : for in  
the month Abib thou  
camest out from E-  
gypt.

18, 19, 20. At the same Time  
God reminded him of the several  
other Laws he had before enjoined  
to be observed, for their Preserva-  
tion in the Worship of the True  
God, some to be practiced before,  
others after their Settlement in the  
promised Land ; viz. That of the  
*Passover* and *Unleavened Bread* Fe-  
stival ; of which see Chap. xii. 15,  
16, &c. xiii. 6, 7. xxiii. 15. That  
of the *First born* of Man and Beast ;  
of which see Chap. xiii. 12, 13. xxii.  
29, 30. xxiii. 15.

19 All that open-  
eth the matrix is mine :  
and every firstling a-  
mong thy cattel, whe-  
ther ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb :  
and if thou redeem *him* not, then shalt thou break his neck.  
All the first-born of thy sons thou shalt redeem : and none  
shall appear before me empty.

21 ¶ Six days thou  
shalt work, but on  
the seventh day thou  
shalt rest : in earing-  
time and in harvest  
thou shalt rest.

22 And thou shalt  
observe the feast of  
weeks, of the first-  
fruits, of wheat-har-  
vest, and the feast of  
in-gathering at the  
years end.

21, 22, 23, 24. As also that of  
the *Sabbath* ; of which see Chap. xx.  
9. xxiii. 12, 16. xxxi. 15. Which  
he now tells him, should not be  
broken by doing any Work, no  
not in the busie Time of *Harvest*.  
That of the *Three Annual Festivals*,  
and their *Males* appearing at the  
*Tabernacle* and *Temple* at those  
Times ; of which see Chap. xxiii.  
14, 17. And, to remove all Fear of  
their Country's being invaded at

N n 3

any

Y<sup>World,</sup>  
2513.

23 ¶ Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

24 For I will cast out the nations before thee and enlarge thy borders: neither shall

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of passover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the a kid in his mothers

27 And the LORD said unto Moses, Write thou these words: for after the tenour of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and fourty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

containing the Ten moral Commandments, as before.

any of those Three Seasons, when all the Men were absent from Home. he now promises to lay such Restraints upon their Adversaries, that they should always be safe at such Times, and never be troubled with any Incurfions from them.

any man desire thy land, when thou shalt go up to appear before the LORD thy God, thrice in

24, 26. He then reminds him too of the Laws of forbearing Leaven, in the Passover Sacrifice particularly, or letting any of it remain till another Time; of the First-fruit Offering at Pentecost, and about boyling a Kid or Lamb in the Dams own Milk. All which see paraphrased in Chap. xxiii. 18, 19

27. Charging him also (as he had before done, Chap. xxiv. 4) to keep a particular Register of these and such like Injunctions, as the Articles of Covenant between God and the Israelines. [See Chap. xxiv. 7.]

28. In fine, Moses (for a further Tryal of the Peoples Patience and Obedience) was now a Second Time detain'd in the Mount, for Forty Days and Nights together, without the least Use of Food, supported all the while by Divine Influence. At the end of which Time, God sent him down with the Two new Tables written by himself, and

Chap. XXXIV. *Book of Exodus.* 199

29 ¶ And it came to pass when Moses came down from mount Sinai (with the two tables of testimony in Moses hand, when he came down from the mount) that Moses wist not that the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him. and the Truth of his Communication with,

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And till Moses had done speaking 33, 34, 35 Only, because they were not able to bear the Bright-

29. At his coming down, and conversing again with the People there remained upon his Face and, round his Head, a Radiant † Splendor, derived from the Divine Glory he had seen, very striking and amazing to Beholders. Tho' Moses himself was not sensible of it;

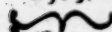
30. Till he found it out, by perceiving not only the People, but his Brother Aaron, startled at his Countenance, and afraid to come near him. By which he understood, God had now given that Lustre to him, to establish his Authority, having had a real Vision of, and the Divine Majesty.

31, 32. But Moses bidding Aaron and the chief Heads of their Tribes come up to him and fear nothing, he acquainted them, and afterward all the People in full Assembly, with all the several Directions he had now, and before, received from God, relating to their Government and Worship.

Before  
CHRIST,  
1491.

† Ver. 29. That the skin of his face shone. *The Vulgar Latin render it Horned, (by confining the Sense of the Hebrew Word which signifies, in general, Rayed.) And, from mistaking that Translation, the Italian Painters, whom others have ignorantly followed, are wont to represent Moses with Horns, instead of Rays of glorious Light. A Blunder I take the more notice of, because so often seen even in our Churches.*

Y. World with them, he put a  
2513. vail on his face.



34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out, and spake unto the children of Israel, *that* which he was commanded

35 And the children of Israel saw the face of Moses, that the skin of Moses face shone: and Moses put the vail upon his face again until he went in to speak with him.

ness of his Face at a near Distance, he put a Vail over it, to shade it in a good measure from their Eyes, and put it off again when he went into the *Tabernacle* to converse with God in any Cases of Importance. (*Thus denoting, by this Vail, the Shadows and Typical Nature of the Law he deliver'd, and the dull Apprehensions of the Israelites and their Posterity, concerning the ultimate Design and Meaning of this temporary Dispensation. See 2. Cor. iii. 7, 13, 14, 15, &c. with my Paraphrase on those Verses.*)



CHAP.

CHAP. XXXV.

The CONTENTS.

Moses summons the People to bring in Materials for the Tabernacle, and its Services. The People contribute freely and chearfully. Their several Offerings. The Head Workman Bazaleel promised to be furnished with all Instructions from God. The Sabbath not to be broke by any Work upon the Tabernacle.

1 **A**Nd Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

to the erecting of the  
2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doth work therein, shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

1. **T**O go on now with the account of the Priests and Tabernacle †. Moses having acquainted the Heads of the People with their reconciliation to God, and the Services and Injunctions that were to be observed as the Condition of it; summons them now together to put them in Execution, by applying themselves first to the erecting of the Tabernacle.

2, 3. Repeating again the special Charge not to violate the Sabbath Day, by any Work even about the Tabernacle it self, nor so much as kindling a Fire for any ordinary occasion, upon pain of Death \*.

Before  
CHRIST,  
1491.

† Which account was broken off at Chap. xxxii. by the passage of the Golden Calf, and now resumed again.

\* Ver. 2, 3. See the Paraphrase on Chap. xxxi. 15, &c. with the Note there.



Y. World. 4 ¶ And Moses  
2513. spake unto all the

congregation of the  
children of Israel,  
saying, This is the  
thing which the  
LORD commanded,  
saying,

5 Take ye from a-  
mongst you an offer-  
ing unto the LORD: whosoever is of a willing heart, let  
him bring it, an offering of the LORD, gold, and silver,  
and brass.

6 And blue, and purple, and scarlet, and fine linen, and  
goats hair.

7 And rams skins died red, and badgers skins, and shittim-  
wood,

8 And oil for the light, and spices for anointing oil, and  
for the sweet incense:

9 And onyx stones, and stones to be set for the ephod, and  
for the breast plate.

10 And every wise-  
hearted among you,  
shall come and make  
all that the LORD  
hath commanded.

11 The tabernacle,  
his tent, and his cov-  
ering, his taches, and  
his boards, his bars,  
his pillars, and his sockets:

12 The ark, and the staves thereof, with the mercy-seat,  
and the vail of the covering:

13 The table, and his staves, and all his vessels, and the  
shew-bread:

14 The candlestick also for the light, and his furniture,  
and his lamps, with the oil for the light.

15 And the incense altar, and his staves, and the anoint-  
ing oil, and the sweet incense, and the hanging for the  
door, at the entering of the tabernacle:

16 The altar of burnt-offering with his brazen grate, his  
staves, and all his vessels, the laver, and his foot:

17 The hangings of the court, his pillars, and their soc-  
kets, and the hanging for the door of the court:

18 The pins of the tabernacle, and the pins of the court,  
and their cords:

4, 5, 6, 7, 8, 9. Pursuant then  
to the Directions before given him  
[Chapters xxv. and xxvi.] He  
proposeth to the whole Assembly  
the *Free-Offering* to be collected,  
for providing the several Materials  
belonging to the *Tabernacle* and its  
Services.

10, 11, 12, 13, 14, 15, 16, 17,  
18, 19. Then orders Workmen  
and Artificers of all kinds, Male  
and Female, to repair to him, and  
take his Directions about contri-  
ving the *Tabernacle*, *Ark*, *Altars*,  
*Candlesticks*, *Priest-Robes*, and all  
things belonging to each of them.

# Chap. XXXV. *Book of* EXODUS. 203

19 The clothes of service, to do service in the holy place, Before the holy garments for Aaron the priest, and the garments of CHRIST, his sons, to minister in the priests office. I. 91.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the

20, 21. The People, overjoyed to hear God was pleased so graciously, notwithstanding their late Provocation, to erect a House for his Worship and Residence amongst them, returned chearfully home, and brought their Offerings of all kinds, every one as he was generously disposed.

LORDS offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garment.

22 And they came both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

22, 23, 24. The richer and better sort first provided Gold, being such of their Jewels, Rings, Bracelets, &c. as they had, and were free to spare. The middle sort provided Silver, Brass, and Wood; and the common People brought Yarn, Thread, Linnen, and Hair.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats hair, and red skins of rams, and badgers skins, brought them.

24 Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man with whom was found shittim-wood for any work of the service, brought it.

25 And all the women that were wise hearted, did spin with their hands, and brought that which they had spun, both of blue, and purple,

25, 26. Such Women as were skilful in Spinning, were set about that work, some in Yarn, and Flax, others in Goats Hair, to be died and woven in variety of Colours.

and of scarlet, and of fine linen:

26 And all the women whose heart stirred them up in wisdom, spun goats hair.

27 And the rulers brought onyx-stones,

27, 28. The principal Heads of their Tribes, the Judges and Officers,

Y. World, and stones to be set,  
2513. for the ephod, and  
for the breast-plate:

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing, to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship.

32 And to devise curious works, to work in gold, and in silver, and in brass;

33 And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he, and Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

cers offered precious Stones of the finest and largest kinds, for the High Priests Ephod and Breast-plate; as also such excellent and valuable Spices for the Sacred Uses, as the ordinary People had none of.

29. In fine, the provision was so free and full, that nothing was wanting to finish any part of what God had ordered Moses to see done.

30, 31, 32, 33, 34, 35. And Moses assured both them and the Workmen, they need be in no pain, for fear their Offerings should be lost for want of skill to work them up in the curious manner prescribed; for that God himself had appointed Bezaleel for their chief Inspector, to whom he would give all such necessary Lights and Directions about their several Operations, that none of them should be at a stand for want of Skill to go through them.

# CHAP. XXXVI.

## The CONTENTS.

*The Materials for the Tabernacle and its Services delivered to the Workmen. The People restrained from giving any more. The Tabernacle built according to the Descriptions of the Twenty Sixth Chapter. To the Particulars whereof the Reader is referred.*

**1** Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work, for the service of the sanctuary, according to all that the LORD had commanded.

**2** And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.

**3** And they received of Moses all the offering which the children of Israel had brought, for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

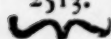
**4** And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made.

**1, 2, 3.** **W**hen a sufficient quantity of Materials were brought in to begin the Work with, Moses got the Workmen together, and having given all such needful Directions as he had immediately received from God, whereby to supply the Defects of their Natural Skill, he delivers the Materials to the two Head Masters, and orders them to set about it.

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**4, 5.** But the People continuing, for some Time after they had begun to work, to bring in more Offerings every Day; the Workmen, finding they should have more than they wanted, agreed to go and

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5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD hath commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary: so the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them, that wrought the work of the tabernacle, made ten curtains of fine linen, and blue, and purple, and scarlet, with cherubims of cunning work made he them.

6, 7. Accordingly Moses made Proclamation, that all should stop their Hands, for there was enough, and more than enough already for the whole Work of the Sanctuary.

8, 9, 10, 11, 12, 13. They began with the *Tabernacle*, as the place wherein God was to reside, and the Service of Divine Worship to be performed. Making *First* the inner *Covering* for it, as before described Chap. xxvi. 1---6. [The Particulars whereof see Paraphrased there.]

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.

10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains of goats hair 14, 15, 16, 17, 18. Next the *Second Cover* of a courser sort. [The



for the tent over the tabernacle : eleven curtains he made them.

[The Particulars of which see Paraphrased, Chap. xxvi. 7--13.]

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15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain : the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams skin died red, and a covering of badgers skins above that.

19. And so the *Third* and *Fourth* Coverings of strong Skins to secure it from the Injuries of the Weather. [Which see Chap. xxvi. 14.]

20 And he made boards for the tabernacle of shittim-wood, standing up.

20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. Then they proceeded to the body of the *Tabernacle*, consisting of wooden Planks, all exactly according to the Dimensions, and fixed in the manner described Chap. xxvi. 15--25.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another : thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle : twenty boards for the south side southward.

24 And forty sockets of silver he made under the twenty boards : two sockets under one board for his two tenons, and two sockets under another board, for his two tenons.

25 And for the other side of the tabernacle which is toward the north corner, he made twenty boards.

26 And their forty sockets of silver : two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

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29 And they were coupled beneath, and coupled together at the head thereof, to one ring : thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets were sixteen sockets of silver : under every board two sockets.

31 ¶ And he made 31, 32, 33, 34. These, next, bars of shittim-wood: were strengthen'd with wooden Posts or Bars, all over-laid with Gold, and placed in the manner described and paraphrased, Chap.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other :

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold : their hooks were of gold : and he cast for them four sockets of silver.

37 ¶ And he made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen of needle work.

38 And the five pillars of it with their hooks : and he overlaid their chapters and their fillets with gold : but their five sockets were of brass.

35, 36. And, having finished the outward Case, they wrought the Vail, that was to part the Most Holy Place, where the Ark was to stand, from the Holy or Ordinary Place of Worship. [The Particulars whereof see in Chap. xxvi. 31, 32, 33.]

37, 38. And the Hanging for the outer Door of Entrance, with its Pillars to lean against, its Hooks, Sockets, &c. [As before described, Chap. xxvi. 36, 37.]

CHAP. XXXVII.

The CONTENTS.

*The Ark is made, with the Mercy-Seat over it. Also the Table, Candlestick, Altar of Incense, the Oyl of Consecration, and Incense it self. According to the Descriptions of the foregoing Chapters ; to the Particulars whereof the Reader is referred.*

1 **A**ND Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

1, 2, 3, 4, 5. **T**HE House of God being thus finished, the Master Workman gave his Directions for the Furniture of it; ordering every thing exactly according to the Model given to Moses in the Mount. The principal part of this was the Ark, the great Symbol of the divine Presence and Protection to be placed in the most Sacred Apartment of the House. *Bezaleel* had the nicest particulars communicated to him relating to this Work, and was exceeding curious and careful in his Inspection over it; and accordingly saw every thing about it done in Number, Measure, and Proportion, as before specified, Chap. xxv. 10---16. [And paraphrased there.]

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Y-World, 5 And he put the staves into the rings, by the sides of  
2513. the ark, to bear the ark.

6 ¶ And he made 6, 7, 8, 9. As also its Golden  
the mercy-seat of Cover, with the two Cherubims on  
pure gold: two cu- it, called the Mercy Seat. [Of  
bits and an half was which see the Particulars, Chap.  
the length thereof, xxv. 17-- 22.]  
and one cubit and an  
half the breadth thereof.

7 And he made two cherubims of gold: beaten out  
of one piece made he them, on the two ends of the mercy-  
seat:

8 One cherub on the end of this side, and another cherub  
on the other end on that side: out of the mercy seat made he  
the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and  
covered with their wings over the mercy-seat, with their  
faces one to another: even to the mercy-seat-ward were the  
faces of the cherubims.

10 ¶ And he made 10, 11, 12, 13, 14, 15, 16. Next  
the table of shittim- they made the Table, to place the  
wood, two cubits was Shew-Bread (or Bread of the Divine  
the length thereof, Presence) continually upon; with  
and a cubit the breadth all its Appurtenances, in the cost-  
thereof, and a cubit ly manner described Chap. xxv:  
and a half the height 23---30.  
thereof.

11 And he overlaid it with pure gold, and made thereunto  
a crown of gold round about.

12 Also he made thereunto a border of an hand breadth  
round about: and made a crown of gold for the border there-  
of round about.

13 And he cast for it four rings of gold, and put the  
rings upon the four corners that were in the four feet there-  
of.

14 Over against the border were the rings, the places for  
the staves, to bear the table.

15 And he made the staves of shittim-wood, and overlaid  
them with gold, to bear the table.

16 And he made the vessels which were upon the table, his  
dishes, and his spoons, and his bowls, and his covers to co-  
ver withal of pure gold.

# Chap. XXXVII. *Book of* EXODUS. 211

17 ¶ And he made the candlestick of pure gold, of beaten work made he the candlestick, his shaft, and his branch, his bowls, his knops, and his flowers were of the same.

17, 18, 19, 20, 21, 22, 23, 24. Before Then the *Candlestick* with its Lamps, Snuffers and Snuff dishes, all according to the weight and finery described Chap. xxv. 31---40. CHRIST 1491.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made he after the fashion of almonds in one branch, a knop and a flower: and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altars of shittim wood: the length of it was a cubit, and the breadth of it a cubit: it was four square, and two cubits was the height of it: the horns thereof were of the same.

25, 26, 27, 28. Then the little *Incense Altar*, the frame and use whereof see in Chap. xxx. 1---10.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

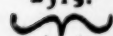
27 And he made two rings of gold for it, under the crown thereof by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.



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29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

29. And, next, they made the Infusion for the Holy Oyl of Consecration, and beat the Spices for the Incense to be offered upon this little Altar. Of both which see the foregoing Directions in Chap. xxx. 22---33---34---38.



**CHAP.**

C H A P. XXXVIII.

The CONTENTS.

*The open Court of the Tabernacle finished, with the Great Altar, and Brafs Laver. All conformable to the Directions given in Chapters xxvii and xxx; to which the Reader is referred. The Charges of the Tabernacle taken and stated. The Sums of Gold, Silver, and Brafs particularly expended.*

**1** **A**ND he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof: it was four square, and three cubits the height thereof.

**2** And he made the horns thereof on the four corners of it; the horns thereof were of the same, and he overlaid it with brafs.

**3** And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the flesh hooks, and the fire pans; all the vessels thereof made he of brafs.

**4** And he made for the altar a brazen grate of net-work, under the compass thereof beneath unto the midst of it.

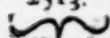
**5** And he cast four rings for the four ends of the grate of brafs, to be places for the staves.

**1, 2, 3, 4, 5, 6, 7.** **H**AVING finished the Furniture of the House itself, they next proceeded to that of the open Court of the Tabernacle, where the Sacrifices and Services were commonly performed. Wherein first they made the great Brazen Altar, for burnt Sacrifices, with all its Appurtenances, in mode and form exactly agreeable to the Orders given about it, in Chapter xxvii. 1, 2, 3, &c. [See the Paraphrase there.]

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6 And he made the staves of shittim-wood, and overlaid them with bras.

7 And he put the staves into the rings on the sides of the altar to bear it withal : he made the altar hollow with boards.

8 ¶ And he made the laver of bras, and the foot of it of bras, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court : on the south side fourthward, the hangings of the court were of fine twined linen, an hundred cubits,

10 Their pillars were twenty, and their brazen sockets twenty : the hooks of the

11 And for the north-side, the hangings were an hundred cubits, their pillars were twenty, and their sockets of bras twenty : the hooks of the pillars, and their fillets of silver.

12 And for the west-side were hangings of fifty cubits, their pillars ten, and their sockets ten : the hooks of the pillars, and their fillets of silver.

13 And for the east-side eastward, fifty cubits.

14 The hangings of the one side of the gate, were fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand, and that hand, were hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

8. Then the *Brass Font* or *Laver*, for the Priests to wash in before Service. [Of which see particularly Chap. xxx. 17--21.] This was made of the finest polished Brass, whereof the Women's Looking Glasses consisted, and which they now freely brought, to be converted to the better Service of God and his Priests.

9, 10, 11, 12, 13, 14, 15, 16, 17. The inner Utensils of the Court thus compleated, they set about the Court it self, being a large oblong square, fenced in with thick well wrought *Hangings*; the size, dimensions and workmanship of each side whereof have been described in Chap. xxvii. 9--19.

pillars, and their fillets were of silver.

17 And

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17 And the sockets for the pillars were of brass, the hooks of the pillars, and their fillets of silver, and the overlaying of their chapiters of silver, and all the pillars of the court were filleted with silver.

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18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen :

and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four, their hooks of silver, and the overlaying of their chapiters, and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

21, 22, 23. And now to state the Charge of the foregoing Work of the *Tabernacle*, under the Direction of the two *chief Workmen*. Moses ordered Ithamar a Levite, one of Aaron's Family to cast up the Particulars, which stand thus, viz.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamech, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet and in fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place: even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

24. The Gold expended amounted to Twenty nine *Talents*, and Seven hundred and thirty *Shekels*, (which makes it almost thirty *Talents*). Every *Talent* consisting of Three thousand *Shekels*, and being worth Five thousand seventy five Pound fifteen Shillings and seven Pence Sterling. (So that the whole value of Gold amounted to the worth of something more then a hundred

Y. World. forty seven thousand one hundred and eighty Pounds of English

2513. Money †)



25 And the silver of them that were numbered of the congregation, *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

25, 26. The Silver expended amounted to a hundred Silver Talents, beside 1775 odd Shekels. Every Talent of Silver being worth three hundred fifty three Pound eleven Shillings Sterling. (Which comes to 35300 Pounds of English † Money, beside the odd eleven Shillings, and the odd Shekels, which make almost a Talent more)

26 A bekah for every man, *that is* half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand, and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail: an hundred sockets of the hundred talents, a talent for a socket.

27, 28. Every Socket, that was the Foundation on which a Board stood, Ver. 19, 21, 25, 32, took up a Talent; and so the whole hundred were spent; the odd Shekels were spent in Hooks, Overlayings, &c.

28 And of the thousand seven hundred seventy and five shekels, he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels,

29, 30, 31. The Brass spent about the Great Altar, Tabernacle, Laver, &c. came to seventy Talents and almost three Quarters. Thus sumptuous and magnificent was the House of God.

30 And therewith he made the sockets

to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

† Cumberland Scripture Weights, Chap. iv. Ibid. Ver. 26. A Bekah for every Man, i. e. about fifteen Pence, Chap. xxx. 13.



CHAP. XXXIX.

The CONTENTS.

*The Priestly Robes made. The Ephod with its Girdle; the Breast-Plate, and Long Robe for the High Priest; The Mitre, Bonnets, Drawers and Girdles for him and the inferiour Priests. All agreeable to the Directions in Chapter xxviii. To which the Reader is referred. The High Priest's Crown, the last Work. Moses surveys and approves the whole, and blesteth the Workmen.*

1 **A**Nd of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod, of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires; to work it in the blue, and the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

1, 2, 3, 4. **T**HE Tabernacle and its  
5, 6, 7. Court being now fitted  
for divine Service, the next Thing to  
be wrought was, the Robes for the  
High Priest and Priests to minister  
in. And accordingly they began  
with the Ephod, and the Girdle be-  
longing to it. Which they made  
of the finest variegated Thread and  
Yarn, interwoven with Gold Wire,  
and then set the precious Stones in  
it, punctually observing the Mea-  
sures before prescribed (and para-  
phras'd, Chap. xxviii. 1,---14.)

Before  
CHRIST,  
1490.

7 And

Y. World, 7 And he put them on the shoulders of the ephod, that  
 2514. *they should be stones for a memorial to the children of Israel*; as the LORD commanded Moses.

8 ¶ And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square, they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof being doubled.

10 And they set in it four rows of stones: *the first row was* a sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emeraud, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

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‡ Note, *The Reader cannot but observe how particularly the Directions given in the foregoing Chapters to Moses in the Mount, are here repeated, at the working up of each Part of the Tabernacle and its Furniture. Which Repetition is made, to shew how punctually every Direction was actually followed, pursuant to the strict Charge from God concerning it. [See the Paraphrase on Chap. xxv. 1. &c. 40.]*

*And it is a very judicious Observation of our excellent Bishop Patrick, That, in all this exact Recapitulation, not the least Mention is made of the Urim and Thummim: Which is a great Confirmation, That they were not distinct Things from the Breast-Plate or its Stones; but only another Name and Character of one and the same Thing. [See the Paraphrase and Note on Chap. xxviii. 30.]*

*And this Observation is still further strengthened from Lev. viii. 8. Where there is another Recapitulation of the Priests Robes, and the Urim and Thummim mention'd without taking any Notice of the precious Stones: As if they were exactly one and the same Thing.*

14. And

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14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

Before  
CHRIST  
1:90.

15 And they made upon the breast-plate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

22, 23, 24, 25, 26. Then the *Long Robe*, with its *Pomegranates* and *Golden Bells* at the bottom; and every other Circumstance as appointed, Chap. xxviii. 31, - 35 [*and there paraphrased.*]

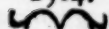
23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rent.

24 And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

Y. World, 27 ¶ And they  
2514.



made coats of fine linen, of woven work, for Aaron and for his sons,

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the LORD commanded Moses

30 ¶ And they made the plate of the holy crown, of pure gold, and wrote upon it a writing, like to the engraving of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tents, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets.

34 And the covering of rams skins died red, and the covering of badgers skins, and the vail of the covering.

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, and all the vessels thereof, and the shewbread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oyl for light,

38 And the golden altar, and the anointing oyl, and the sweet incense, and the hanging for the tabernacle-door.

27, 28, 29. Then the Coats, Mitres, Bonnets, Linnen Breeches, and Girdles, both for the *High-Priests*, and inferior Priests. [Of each whereof see Chap. xxviii. 40. &c.]

30, 31. And finished all with the *High-Priest's* Plate or Crown to be worn upon his Forehead, with the Inscription on it. As prescribed Chap. xxviii. 36, &c.

32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42. And thus, by the great Industry and Activity of these Artificers, assisted by constant and special Directions from God, was every Part of this large, curious and costly Work brought to Perfection, and all severally presented to Moses for his Approbation.

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39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, Before

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, CHRIST,  
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41 The clothes of service to do service in the holy place, and the holy garments for Aaron the Priest, and his sons garments to minister in the priests office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: And Moses blessed them.

43 *Moses*, having thoroughly and carefully examined them, found every thing to answer the Pattern given him from God; and gave to the Workmen that wrought them, and to the whole Congregation that contributed to it, his Commendations, Blessing, and Prayers.

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CHAP.



## C H A P. XL.

## The CONTENTS.

Moses placeth the Tabernacle, Ark, Altar, &c. erecting the great open Court, and disposing every thing according to the foregoing Directions. Consecrates the Tabernacle and the Priests with Anointing and Sacrifices. The Cloud of Glory comes into the Tabernacle, and continues to conduct the Israelites, till their Arrival in Canaan.

Y. World.  
2514.

1 **A**ND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it, and thou shalt bring

1, 2, 3, 4, **A**ND now to conclude 5, 6, 7, 8. **A** this Book. It was now just about a Year since the Departure of the Israelites from Egypt, when every thing about the Tabernacle was wrought up and fitted for Divine Service. God therefore orders Moses, upon the First Day of the Second Ecclesiastical Year, to begin to set up the Tabernacle, † in its appointed Place, with the Ark\* in it, parted by its Vail; and then to place the Table, Incense Altar, and Candlestick, within the Second Room; all to be inclosed with the great open Court, wherein the great Brazen Altar and Laver were to stand. According to the Directi;

† Tent of the Congregation, or Meeting. Of which Name See the Paraphrase on Chap. xxix. 38, &c. and 43, &c.

\* Ver. 3. The ark of the testimony. The Meaning of this Name see in Chap. xxv. 16.

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in the candlestick, and light the lamps thereof. ons particularly given, Chapters xxv, xxvi, xxvii, and xxx. [See there.]

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5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oyl, and anoint the tabernacle and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctifie the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctifie it:

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him and sanctifie him; that he may minister unto me in the priests office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests office: for

9, 10, 11. And, when every thing was fixed in its proper Place, to consecrate or set them apart to holy Services, by the significant Ceremony of Anointing them with the sacred Oyl, appointed for that Purpose, Chap. xxx. 23.-29. Not omitting the least Vessel or Utenfil belonging to them.

12, 13. This done, he was order'd to consecrate the *Priests* for Divine Services. First, Aaron to the *High-Priesthood*, by washing and anointing him after he was Robed; as prescribed in xxviii, xxix, and xxxth Chapters.

14, 15. Then his *Sons* to the inferior *Priesthood*, by clothing them in their proper Habits, and then anointing them with the same Oyl. Which anointing was sufficient to consecrate them and their Successors in all After-times to the same Office, and need not to be repeated on any of them; this *One* serving for

Y. World  
2514.

their anointing shall surely be an everlasting priesthood, throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass, in the first month in the second year, in the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it, before the LORD; as the LORD had commanded Moses.

for them all: Though the High-Priests that succeeded Aaron, being particularly *elected*, were always to be *personally* anointed as he was.

16, 17, 18, 19. Moses did every thing in Time and Manner † prescribed him; beginning *first* with the *Tabernacle* itself which he placed in its proper Situation, and cover'd it over with four Coverings.

20, 21. Then fixed the Ark with its *Mercy Seat*, in the *Most Holy Apartment*, having put the *Law Tables* into it, and so parted that Room by the curious Vail.

22, 23, 24, 25, 26, 27, 28. And so proceeded in Order, to place the *Table* with its *Shew Bread*, the *Candlestick*, and *Incesne-Altar*, in the *Holy* or *Second Apartment* of the *Tabernacle*; all which he, as a *Priest* by special Appointment for that Time; consecrated and first used to the Services they were severally made for.

† Note, Of these and the following Repetitions see the Reason in the Note on Chap. xxxix. 8, 9, &c. and the Paraphrase on Chap. xxv. 1, 4c.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle fourth-ward.

25 And he lighted the lamps before the LORD, as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt sweet incense thereon, as the LORD commanded Moses.

28 ¶ And he set up the hanging, at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

29, 30, 31, 32, 33. Next he placed the great *Altar*, and *Laver* within the great *Court*, inclosing every thing within its large *Curtains*: And afterwards washed and consecrated the *High-Priest* and *Priests* into their *Offices*; and so all was finished.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

34. The House of God, wherein he promised his Divine Presence should reside, being now compleated, the *Cloud of Glory*, that had for some time seated itself over *Moses* his Tent (*Chap. xxxiii. 7, 9.*) at the Distance of a Mile or two from the Camp, in token of the Divine Displeasure at their late Transgression, came now and fixed itself in the *Tabernacle*, as a Testimony of God's Reconciliation to them; and pursuant to the Promise made them, *Chap. xxv. 8, 22.*

35 And Moses was not able to enter into

35. At this first Appearance of the *Cloud* over it, the glorious Brightness,  
P P

**V.** World, the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

not enter into either of its Rooms. Which he afterward did very freely and frequently.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys :

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Brightness, in the inside of the Tabernacle, was so striking and terrible, beyond what it ever had before been, That, till it was abated, and he had Notice given him from † God, Moses himself durst

36, 37, 38. In fine, Here the Divine Presence resided, during the whole Time of their future Travels ; the Cloud directing them when and whither they should remove, by either hanging still and quiet over the Tabernacle, or rising up and going before them. It appear'd in a cloudy and dark Form in the Day-time, but gave forth a glorious Light by Night, to conduct them in their Journey, \* whenever they had Occasion to travel in the Night. And thus it continued to do, all the while they were in the Wilderness, till it brought them to the Land of Canaan.

And thus endeth the Book of Exodus, (or, Departure of the Israelites.) Containing. The History of the Israelitish Nation, the Church and People of GOD, for the space of about an Hundred and Forty-five Years ; viz. from the Death of Joseph, to the Erecting of the Tabernacle at Mount Sinai.

† Levit. i. 1. Numb. vii 89. ix. 8, 9.

\* For. 3, 37, 38. Compare Chap. xiii. 21, 22. and Numb. ix. 15. to 23.



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